

THE
DOLEFUL FALL
OF
ANDREW SALL,
A
JESUIT of the FOURTH VOW,

From the ROMAN CATHOLICK and APOSTOLICK FAITH; lamented by his constant Friend; with an open Rebuking of his embracing the Confession contained in the XXXIX Articles of the Church of ENGLAND.

Saule, Saule, quid me persequeris?
Durum est contra Stimulum calcitrare.
Saul, Saul, why dost thou persecute me?
'Tis hard to kick against the Pricks.

Acts ix. v. 4.

By NICHOLAS FRENCH. L. B. F.



L O N D O N.

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THE
RE C A N T A T I O N
O F
A N D R E W S A L L,
A
J E S U I T
O F T H E
F O U R T H V O W ;

(Who had taught Divinity eighteen Years in SPAIN)
M A D E I N

St. JOHN's Church in *Casbel* in
I R E L A N D,

Before the most reverend Father in GOD,
THOMAS, Lord Archbishop of that Diocess,
May, 17th, 1674.

Attested by the Secretary of the said Archbishop.

WHEREAS I *Andrew Sall*, have been
born and bred in the Communion of the
Roman Catholick Church, followed a reli-
gious Life, and compleated my courses of *Philoso-*
phy and *Divinity* in Colleges of the Order of *Jesus*
A in

in *Spain*, and was employed in teaching the said Faculties many Years; I acknowledge, that since (by Occasion of this Function) I applied my self to a stricter Enquiry and examining of Matters: And by frequent reading of the *Holy Scripture*, *Fathers*, *Councils*, and *Histories* of the *Church*, my Knowledge was furthered, and my Judgment ripened: I began to doubt of the Truth of several *Articles*, introduced by the use and authority of the *Roman Church*, repugnant to Human Reason, and not warranted by Divine Writ; as *Transubstantiation*, *Indulgences*, *Purgatory*, *Worship of Images*, &c. yet smothered my Scruples; partly fearing the Severity of that Country against Opposers of their Tenets, partly amused with a Supposition, that the *Church* and *Pope* of *Rome* were *infallible* in their *Decrees* touching *Faith*, and so might stand with security to their *Declarations*. But having arrived in this Country, disputed often and closely of *Religion* with several Persons, eminent in Learning and Integrity; but principally with the most Reverend Father in God (and mine truly in *Christ* by the *Gospel*) his Grace *Thomas* Lord Archbishop of *Cashell*, present; who, mindful of the Duty of a good *Pastor*, did procure to bring into his *Fold* this straying *Sheep*, with unspeakable Constancy, and indefatigable Charity; suffering, for six Years of continual battery, my obstinate Resistance, until at last, by means of his *solid Doctrine*, and of the *Example* of his *pious and upright Life* (to the Glory of *GOD* be I permitted to say thus much here) the *LORD* was pleased to give me a more clear sight of the *Errors* I was in: Yet a full Assent I delayed to give; partly fearing that the weakness I felted may be of my *Capacity*, rather than of the *Cause* I maintained, partly frighted with the *Confusion* and *Dangers* I conceived might wait upon my *deserting* of the *Remish* Communion, and so betook my self to a most diligent

diligent study of the Case, leaving no Stone unmoved, for to quiet the *Trouble* of my *Conscience*, reading with indifferent Eyes the best *Writers* on both sides. And though I heartily wished, to find the Cause I hitherto maintained justified, for not to run into the terrible inconveniency which human Considerations represented unto me in a *Change*; yet assisted by *Divine Grace*, and taking for Rule of my *Actions*, the *Service* and *Will* of *God*, and the *Interest* of *Eternity*, I resolved constantly to adhere unto the Party, which with better ground would render me *secure* of this higher *Emolument*. When being in these Considerations, suddenly issued out our Sovereign Lord the King's Proclamation for *banishing the Roman Clergy*: Wherewith I saw my self betwixt two Extremities, either to continue further in the Country with my *Ambiguities*, in disobedience to my *Sovereign's* Command, or to go into *Spain*, and there be forced to preach and practise *Doctrines* my *Conscience* did not approve of; and so for a speedy Resolution, after earnest *Prayer* to *God* for the assistance of his *Divine Light*, in so weighty a Matter, I penned down for better Consideration the *Reasons* I did hear, read, and conceive, against the *Romish* Tenets controverted. I did also carefully peruse, and seriously reflect upon the XXXIX *Articles*, *Canons*, and *Liturgy* of the Church of *England*; and all considered well, I did conclude the *Way* of the Church of *England* to be safer for my *Salvation*, than that of the *Roman Church*.

Wherefore I resolved to declare, as I do hereby seriously and in my Heart, without any Equivocation or mental Reservation, in the Presence of *God* and this *Congregation*, declare, that I do give my full and free Assent to the thirty nine *Articles* of the Church of *England*, for Holy and Wise, and grounded upon the *infallible Word* of *God*;

acknowledging the *Romish* Tenets against them to be *false* and *superstitious*, especially that of *Transubstantiation*, as forcing upon Christians a belief of *monstrous Miracles*, repugnant to *Human Reason*, and not grounded upon *Divine Testimony*, nor necessary either for verifying *Christ's* Words in the Institution of *this blessed Sacrament*; or for the *Effects* of it: Not for verifying the Words, whereas *Christ* saith in the like Tenour, that he is a *true Vine* without real Alteration either in his Person, or in the Vine; nor for the *Effects* of the *Holy Sacrament*, *Christ* being able to annex unto the *Receiving of Bread and Wine*, what *spiritual* graces he pleaseth, without *Alteration of the Elements*; as he doth afford the *spiritual* Grace of *Regeneration* in the Waters of Baptism, without *alteration in the substance of the Water*.

And least an Imagination of some *temporal* or *sinistrous* intention in this my Declaration, upon the present Conjunction, may hinder the *Spiritual* Benefit which *Souls* may reap by it, I have grave Testimonies to shew, and did already show them to my renowned Lord the Archbishop's Grace, which assureth I did enjoy in *Spain* (and may now enjoy with more Advantage, going thither upon the Account I was to go) such degree of Honour and Commodity, as possibly I may not expect elsewhere; so as looking upon a Voyage thither (continuing my former Profession) nothing occurred to my Mind but *Honour, Applause and Pleasure*; and turning my Eyes upon my present Resolutions, Mountains of Crosses and Dangers *did fright* me: But in this Perplexity I have chosen rather to suffer *Crosses* here, with Satisfaction of *Conscience*, than to enjoy *Honours* that other way, accompanied with the Tortures of a *checking Conscience*, and the unworthiness of a *dissembling Life*.

Wherefore

Wherefore I humbly beseech your Grace, that I may be admitted into the Communion of this *Church*, and that I may be absolved for my so long continuance in *Error*, resisting the *powerful Calling of God*, which granted, I hope, by the Grace of Almighty God assisting me, that I shall never withdraw my self. For further Confirmation of all this, I have hereunto subscribed my Name,

ANDREW SALL.

*Copia vera Examinata cum
Original. per me*

Carolus Robinson.

THE
AUTHOR
TO THE
READER.

A Hundred to one, you'll be inquiring, who is the Author: But what need you care for that, can you not feed on a dish of Partridges unless you know who kill'd them? There were many profitable Books written by *Anonimi*, let it satisfy you that I have Reason to conceal my Name. The substance of the Work is the thing to be examined by you, to know the Author matters nothing.

I desire not, that *Atheists* read my Writings, such, as believe not in God, can make no Benefit of Godly things; for my part I make more Esteem of a Pagan, that adores Stocks, and Stones, thinking there is a Deity in them, then of *Atheists*. Neither is it my aim that Mahometans or Jews read this Work; the first not believing Christ to be the Son of God, (though they hold him to be a holy Prophet and born of a Virgin) the other believe not the Messiah is yet come, whose Fathers crucified him, when he was born and came among them, and made evident by Wonders and Miracles, that he was the true Son of God: And the now living Jews, as blind and obstinate

obstinate as their Fathers, tread their Steps, spitting on the Crucifix and whipping it in their Chambers, and stabbing with Poniards the *H. Sacrament* with horror and extream Malice, whereof there are many Authentic Histories.

My wish is this Book be only read by Roman Catholics, and by Protestants; the first will likely be well satisfied with this my Endeavours; and from the Protestant Reader I only pray, that he will be pleased with Attention and without prejudging to read all, and after to speak with God alone about the State of his own Soul, and what Religion he will chuse for his eternal Salvation.

The Argument I do not handle Scholastically, conceiving not that the better way to have my Sense rightly understood; I am for the way of fact, declaring ingenuously what happen'd in England upon the coming in of both Religions; what kind of Men were Instrumental in bringing them in; what their Manners, Virtues or Vices; who of them were of Sanctity, and who not; who of them wrought Miracles, which are evident Signs of true Religion, which was brought into all Kingdoms Countries and Provinces by Sanctity, and Miracles.

I deny what *Sall* falling from his Faith (who gave me the Occasion of Writing) affirms, to wit, *That the Roman Catholick Religion is repugnant to human Reason.* It were to make Religion fabulous and foolish, to say it is contrary to Wisdom and Reason, for what can be opposite to Wisdom and Reason, but Folly and Fables? As Scripture (by which solely many Protestants will have Religion try'd excluding Tradition even Apostolical it self, though it be *Verbum Dei non Scriptum*) is the Word of God, supernaturally Written in Paper with the Hands of his holy Scribes by Revelation; so is Reason God's natural Word, and God's Truth written by his own Hand in our Souls: *Signatum est super nos Lumen vultus tui,*

tui, Domine. Doth not all this prove a great agreeableness between Religion and Reason, whereby is clearly evinced that Religion is not repugnant to human Reason.

Have not Pagan Philosophers even by the light of Reason without any other teaching perceived in many things what is *honest*, and what *dishonest*, what *just*, and what *unjust*, what *Virtue*, what *Vice*? This is that light in Man's Soul, which S. Basil calls, *ⁱ Judicium quoddam naturale, per quod ab iniquis bona facile discernimus.* And S. Augustin accounted so much of Reason, that he said: *ⁱ Recta ratio virtus est.* And if Calvin's Authority were worth any thing he says: *Semen Religionis est in mente humana.* But I pray you hear S. Paul telling you, the Philosophers were inexcusable for not having made the right use, they could, and should, have made of the Knowledge they had of God, by the light of Reason. *ⁱ Because, saith he, whereas they knew God they have not glorified him as God, or given thanks: But are become vain in their Cogitation, and their foolish Heart hath been darkened.* How have these Philosophers known God? Not by Faith; but by the light of Reason, and knowing him so, they should have (as the Apostle teaches) glorify'd him as God.

I shew in this Book the Number of Catholick *Arch-Bishops*, that sat upon the Chair of *Canterbury* to have been sixty one; many of these have been nobly born, and many of them very learned and virtuous. (Twelve have been *canonized* Saints. Your Number of Protestant *Arch-Bishops* have not (as I think) been above six, as *Parker, Whitgift, Grindal, Branckfort, Abbot, Laud, and Sheldon*, all of them lowly born, and as we hear meanly learn-

ⁱ Bas. homilia ad populum. *ⁱ S. Aug. de util. Cre-*
dendi Cap. 12. *ⁱ Ad. Rom. Cap. 1.*

ed, of their Virtues we heard little. And could those few and less learned and virtuous know more of God's verity, and holy Will, than so many eminent *Catholick Arch-Bishops*? What in God's Name would make any Man think so.

You had fifty two *Catholick Monarchs* of England Kings, and Queens. (I speak nothing here of seventy small Kings, when England was divided into seven Kingdoms) many of these have been of the Gallantest Princes in Christendom, as *Egbert* that first reduced *England* to a Monarchy, *Ina*, *Edgar*, *Canute*, *William* the Conqueror, *Henry* the second, *Edward* the third, *Henry* the fifth, and *Henry* the seventh; many of them virtuous, and Godly Princes, and some of them acknowledged for Saints by all the Church of God: The Protestants have had but five in all, the first a Child of nine Years (*Edward* the sixth) the second, a Woman (*Queen Elizabeth*) a cruel Woman, who put to Death *Queen Mary* of *Scotland* the present King's great Grandmother (which was an open Murther and so esteemed by all the World) as also in the time of her Reign two hundred *Priests* and Religious Men solely for their Religion; ^d *A Woman drunken with the blood of Saints, and with the blood of the Martyrs of Jesus*. A Woman, fitter for Bravery than Devotion; the other three, King *James* a learned and wise Prince; his Son *Charles*, a sober and good King; the last our present Sovereign King *Charles* the second, of him let those speak that shall survive him. But certain it is, Protestant Historians will not prefer those Protestant Princes, in Virtue, Valour, glorious Attempts, and Magnificence, to the *Catholick* Princes.

To speak of both Religions, *Catholick* and Protestant, and which of them is safest for Salvation, I offer you hear a remarkable Reflection, and Con-

^d *Apoc. Cap. 17.*

sideration, as thus; ask of the *Mahometan*, the *Jew*, and of the *Scismatick* Christians, as the *Ruthenians*, *Armenians*, and all of the *Greek Church*, yea and of the *Lutherans*, and *Calvinists* that disagree among themselves, which is the best and safest Religion; they will all say, after their own, the *Roman* is the safest, which is an evident Judgment, that the *Roman* is the safest of all, much like that the grave Judges gave for the *Lacedemonians*, when all the Provinces of *Greece* claimed the Palm and praise in the glorious Victory they obtained against the *Persians*. Those excellent Judges, before whom the Cause was brought, demanded of every one of them, whom they thought to have deserved best after themselves; and all answering, that the *Lacedemonians*; the wise Judges gave Sentence, that indeed the *Lacedemonians* had deserved best of all the praise and glory of all, in that Victory. In the same kind, and for the same Reason, the *Romish Religion* preferr'd by all after themselves, before all others, is really to be preferr'd to all as the best and safest.

I will here make an end, requesting you my Protestant Reader to lay aside Passion, and read the contents of this little Work, (*Sall's Confutation*) with as great Diligence as you can for your own good; if you are a zealous Protestant, you will do so, for of those I found many so great Friends of Truth, as they would change their own Religion, if they were once perswaded it were not true; and some of them I have known, that after Diligent searching out for Truth in Religion, and finding it, (where it was to be found) in the *Roman Catholick Church*, imbraced our Religion, and after all their life time bestow'd sincerely all pains and care for the Conversion of their once Brethren in Protestantism.

I never esteemed, or loved Men cold in their own Religion, (some I have known of that kind *Catholicks*, and *Protestants*, who tuned their Faith
to

to the Times, and wordly Respects.) I have been acquainted with some zealous, learned Protestants and good moral Men, with those I willingly conferr'd, and have been dear to some of them. One there was a Protestant Arch-Deacon of the *Dioceſs* I liv'd in, he had alſo a temporal Eſtate, and was Rector or Parſon of a great Pariſh of ſome thouſands of Souls, wherein I had care of the Catholick Souls; of all thoſe he had but a few to look unto, ſcarce a dozen beſides his own Family, the ſharing between us was, that he had the Fleece, and I the Flock, and ſo far we were from envying one another, that we joy'd in any thing, that happened well to each other: He was one of the beſt moral Men I have ever known, a mild courteous and merciful Perſon. It was my good luck (and truly a great Pleaſure) to have found an Occaſion of doing a good, and great Service to one of his Infants after his Death, in the firſt Year of the Wars, which I did (God is my Witneſs) with all hearty Willingneſs, and I have been inform'd that the Mother then at *Dublin*, (a well bred Creature) hearing of my Kindneſs to her Child ſaid, that worthy Churchman, and my Husband have much loved one another, and he has ſhewed his Affection, by effect, to the Child of the deceaſed: I pray God I may not die before finding an Occaſion of ſerving that friendly Man, or ſome one of his Relations. I ſhould be glad this little Work of mine might fall into the Hands of ſuch Proteſtants, as my dear Friend was. However it happens, I have this Satisfaction, that my mind is to ſerve all Men, of what Religion ſoever, in the way of Salvation; and even ſo, courteous Reader, commending you to the Protection of the Almighty,

I remain ſincerely your humble

Servant in Chriſt Jeſus

N. N.
THE

APPROBATIONS.

I Have now at last to my own great Satisfaction, (notwithstanding many Interruptions,) exactly Perused your Lordship's excellent Book of a sorrowful Subject, rightly entituled *The Doleful Fall, of Andrew Sall*, and find it all along, worthy your Lordship's Pen; it is learned, strong, convincing, and (which God certainly directed your Hand to Write,) so powerfully moving, that it cannot but touch a harder Heart, than this fallen Sall carries in his Breast, Gall'd (no doubt,) with Anguish, Torment, and Affliction. Honoured Lord, your Zeal and Pains spent upon this wretched Apostate will have an ample reward hereafter. I humbly Kiss your Lordship's Hand, and am ever,

Most honoured Lord,

*Your Lordship's most sincere, and
faithful Servant;*

E. W.

12. May, 1675.

The Judgment of a Prelate of Eminent Dignity.

My Lord,

I Have read your Lordship's Book, which is undoubtedly an excellent good one, full of Piety and Learning, sufficient to shew any one their Errors, and although it should have no effect on that perverse Soul, I doubt not, but it will do good to many others.

My Lord,

Your Lordship's humble Servant;

P. H. N.

DOcet nunc experientia, quod olim monuit Apostolus, Hæresim ut cancerum serpere. Inficit illa subtili veneno, non tantum vulgus ignarum, sed etiam lætiora Ecclesiæ membra, quæ postquam à reliquo corpore præcisa sunt, pergunt etiamnum pestiferum virus spargere, quo secum incautos in interitum trahunt. Sed provida Dei cura novis morbis, nova etiam remedia opponit, suscitando spiritum ac zelum in viris Apostolicis, qui salutaribus scriptis ac monitis gliscenti errorum contagio sirenuè obsistant. Hoc singulari Studio, atque industria præstat Author hujus operis, qui non tantum infamis Transfugæ impia dogmata, fraudesque dissolvit, sed etiam primos Hæresum Architectos suis coloribus depingit, eorumque malas artes, ac calumnias omnium oculis accuratè exponit, ne porro innocuum Christi gregem in fraudem inducant. Hinc ego divinæ gloriæ, & animarum saluti opportunum fore censeo, si viri de sua Patria, & Ecclesia optime semper meriti, doctissimæ lucubrationes in publicam lucem prædeant. Datum 27. Martii, 1675.

J. C. S. Th.
Professor.

Illustrissime ac Rme. Dne.

GRatias humillimè ago pro exemplari novi Operis impressi, quod Gratiæ vestræ munificentia cum litteris ad me pervenit. Quoad meum de illo judicium, non possum sanè non probare singularem Authoris zelum ac eruditionem, qui plurimas depromit solidas, pias, ac convincentes rationes, quibus non tantum ille Apostata, sed quilibet non pertinacissimus ab errore ad veritatem, cæcitate ad lucem revocari posset et deberet. Munit quoque firmatque in futurum ceteros Fideles, ne fallaci aliorum exemplo, et errore a primæ Fidei firmitate abducantur. Præstat denique partes omnes veri et Apostolici Pastoris, præbendo ovibus Christi

B

Sal

Sal veræ Doctrinæ et sapientiæ, ne Salis infatuati corruptelâ inficiantur.

Rogabo divinam bonitatem ut Ecclesiæ suæ tales pastores perpetuo prospiciat, et Gratiam vestram eidem diutissime conservet.

6. Maij, 1675.

Illustrissimæ ac Rmæ. Gratia Tuæ Servus in Christo humillimus.

R. A.

Illusttris. Reverendis. Due.

Recepi & perlegi Librum vestrum contra Sallum Apostatam magna voluptate, opus doctum & eximium. Invenient in eo sapientes & viri Docti multa quæ in vastis voluminibus prævie legerunt, & nonnulla plurimi, quæ nunquam antea viderunt. Plura omitto quæ in libri laude dicenda occurrunt: Unum mihi summopere placet D. Vest: Illum tam sepe uti ipsorum Authorum Protestantorum attestatione ad eorundem sequaciumque confusionem &c. Sum Illm. Dne. Illmæ: & Reverendissimæ D. V. obsequentissimus famulus.

7. Maij, 1675.

J. O. S:

My Ever honoured Lord,

I Find myself highly obliged for the gift you sent me, your Book against the Apostata Sall. You send the Joseph of your old Age to Egypt to recover your revolting Brethren who exercise the Fury of their Ignominious fall on their own Persons by Spiritual self Murther, in deserting the Army of the living

ving God to assist the Goliath that upbraids him ; the Heavens I hope will Plentifully pour down Blessings on your endeavour to convert that persecuting *Saul* to a Penitent *Paul*, to turn that deformed Serpent into an *Aaron's Rod*, which may flourish by Repentance, and plentifully Feed in the House of our heavenly Father, rather than a Prodigal Child in a Starving Condition in the Desert of Heresy. Live long therefore our faithful *Jeremy* to Lament the common Captivity, the Pollution of our sometime Glorious Temple, the destruction of sweet *Sion*, and the shameful Flight of *Sall* infatuatum, who after many years Travels desperately cast himself out of the Ship, (which can be Tossed, but never overcome by the Storms of Persecution without which there is no safety,) into the bottomless Gulf of Perdition, &c.

Your Lordship's humble

Servant,

23th April, 1675.

J. O. D.

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~~Francis Augustus Johnson~~

THE
DOLEFUL FALL
OF
ANDREW SALL.

CHAP. I.

A Distribution of the Contents of this Work.

O SALL, tell us what domineering Spirit of Darkness, what black Temptation hath drawn you out of the House of God; O misguided Soul! thou hast forsaken the *Arke* to drown thy Self in the Deluge: Hearken, unhappy Man, Flying out of the Temple, hearken to God crying upon thee.. ² *Quid est, quod dilectus meus fecit in domo mea scelera multa? What is it that my Beloved hath in my House done much wickedness;* as if God would say in a complaining way, what have I done to this Man, that he is become so wicked and ungrateful? *O Sall Apostatans a fide fecisti in domo Dei scelera multa!*

First. What Sin so abominable, as *Abjuration* of the holy Faith? which is a Spiritual Rebellion, a Treason against Heaven, a separation from God eternally, a declared War against the Holy Trinity.

Secondly. Deserting your Faith, without which there is no Salvation, you have Damned you own

² *Jerem. cap. 11.*

for all Eternity ; ^b And what doth it profit a Man, if he gain the whole World and sustain the damage of his Soul, or what permutation shall a Man give for his Soul?

Thirdly. The Scandal and occasion of Sin, you have given to the Catholick People deserting them in time of Tryal and Persecution, when they most needed constancy and good example in you and in all Churchmen of the Catholick Communion, is a Sin, crying to Heaven against you. *Wo be to the World by reason of Scandal, and wo to that Man by whom Scandal cometh ; doth not Christ himself say ? • He that shall Scandalize one of those little ones, that believe in me ; it is expedient to him, that a Milstone be Hanged about his Neck, and that he be drowned in the depth of the Sea.*

Sall, Read diligently the Scriptures, and you shall find no Sin more forewarned, more forbidden, more detested, and more threatened than that of Scandal, except Idolatry. Wo be then to thee, Sall, for having Scandalized so many thousands, to whom you have before broken the Bread of Life, and Preached holy Doctrine ; if but one of those shall forsake the Catholick Religion by your Evil example, eternal Wo will fall upon you : Thy error is a stumbling-Block and Temptation to the plain simple People : ^d *In Ecclesia Dei (saith a Father) tentatio est populi, error Magistri, & tanto major tentatio, quanto ipse esset doctior, qui peccaret. In the Church of God the Error of the Master is a Temptation to the People, and by so much greater is the Temptation, by how much the Master, that gives the Scandal, is the more learned. But my confidence is in amiable Jesus, that he will in his Mercy Preserue those little ones, that know not so much as you, (those innocent Souls.) Tanquam*

^b Matt. cap. 16. . ^c Matt. cap. 18. ^d Vincent. Lyrinensis lib. adversus prophanas novitates Hæres. cap. 1 21. frumentum

frumentum in area sua, e qua tu Sall superbia levis palea evolaſti carens pondere fortitudinis in fide. As Wheat in his Barnſloor, out of which Sall like light Chaff of Pride thou haſt ſlown away, wanting the Weight of Fortitude in thy Faith.

Look well about you, ſtraying loſt Man, and conſider what you have done: You have fled away from the Camp of *Iſrael* to the Tents of the *Philiftines*; you have ſtained (as much as in you lay) the fame and renown of the Order of the *Society of Jeſus*, you are the firſt of that Order, of our Country that ever fell: You have defamed your Nation, you have polluted the Iſland of Saints, (*quæ haſtenus carebat Monſtris.*) But ſuch ſliders back, and Apoſtata's as you (and lately ſome others) will make our holy Iſland an *Africa*: You have in this your Apoſtacy deſpiſed the Power of Almighty God; you have belied his Truth; you have again crucify'd *Jeſus*; the Angels you have made angry; the Saints you have diſhonoured; and Men you have offended and ſcandalized. *Dic ergo mihi jam, Sall hominum miſerime, ſi non feceris ſcelera multa in domo Dei?*

But whither glorying and boaſting in that which is your Shame (your Apoſtacy) (ſo runs the rumour of you) whither will you turn your Face; where will you hide yourſelf from the Wrath of God? Where can you find an Azile of ſafety? Who will defend you? Who will take your Part in the Day of extremity? you are become, (for which my Heart is much grieved) *ludibrium & fabula in gentibus.*

Do not ſay my Words are bitter, it is your great ſin againſt Heaven makes me bitter and to Quarrel with you; for my Cuſtom hath been all my Life, *pacem habere cum hominibus, & cum vitiis bellum*: I follow S. *Auguſtin's* Rule; *Diligere homines, & interficere errores, naturam amare, & culpam odio habere, quia ea ſadatur natura, quam homines amamus*: So that my Anger againſt you at preſent is piety;

piety : And shall pray to be so understood in this whole tract or Confutation of your flight from the Catholick side : for how can I be longer a Friend to him, that is become a declared Enemy to God and his Angels by a publick *Abjuration* of holy Faith ?

In the first place, the Manner of *abjuring* your Religion (under the Title of a Recantation &c.) is vile and infamous ; could not you have performed this ungodly Business in that *Arch-Bishop's* Chamber (a Work of Darknes should have been smothered in silence and Darknes) no, but you must have used a solemnity in *facie Ecclesiæ Protestantæ*, to have many Witnesses of your Ignominies ; would any Man become Bankrupt (a great infamy to a Merchant) publish his Mind to the World ? If an incontinent Woman should put out in the Market-Place a Declaration, that she was to make sale of her Body, Soul, and Honour, would not all of that Sex cry upon her, a shame upon the Srumptet, *cauté si non cassé*.

This much to the Title, of what *Sall* hath done, now to what was done, (the ugly *Abjuration*) whereof much is to be said and spoken.

1. *What drew Sall out of God's House.*
2. *What Guide led him the Way.*
3. *Having forsaken the Catholick Religion, what Religion is he become of.*
4. *Who are the Doctors he hath parted with ; and who they, he hath now embraced.*
5. *What Company hath he forsaken, and who are they he sticks unto.*
6. *A discussion upon some principal parts of the Recantation.*
7. *Certain Advertisements to said Sall.*
8. *The Author's hearty Exhortation unto him for his speedy returning to his Mother the Roman Catholick Apostolick Church.*

Those

Those points I will handle, as briefly as the Importance of the Matter will require, and shall endeavour, by God's blessing, to give the pious and indifferent Reader all rational Satisfaction.

CHAP. II.

TO the first Quæry. *What drew Sall out of God's House?*

He answers for himself, that he determined this Change on a serious Examen and Ponderation, he had made upon the XXXIX Articles of the Confession of the Church of *England*, for the safety he found in them for Salvation; hear himself spake in his *Recantation*. *After earnest Prayer (saith he) to God for the Assistance of his Divine Light in so weighty a Matter, I Pen'd down for better Consideration the Reasons I did hear, read, and conceive against the Romish Tenets controverted; I did also carefully peruse, and seriously reflect upon the XXXIX Articles, Canons, and Liturgy of the Church of England, to be safer for my Salvation, than that of the Roman Church.*

You see, gentle Reader, this Man pretended fear of his Salvation, if he remained in the Catholick Communion, and past to that of the Protestant Religion, for the *Divine Doctrine*, and *Satisfaction* he found (as he says) in the XXXIX Articles of the *English* Confession.

Truly, *Sall*, I took you for a better Divine than to have changed so rashly and unlearnedly the Party you professed formerly to be of, for any Light, Truth, or Sanctity, could be found in said XXXIX Articles (I mean those of them different from the Catholick Religion.)

One of these Articles (*vigesimus secundus, Cui titulus est de Purgatorio*) runs thus. *Romana Doctrina de Purgatorio, Indulgentiis, Veneratione, Adoratione, tam Imaginum, quam Reliquiarum, ut & de invocatione Sanctorum est absurda, & inaniter inventa, nec ulla Scripturæ autoritate nititur, sed potius Dei verbo repugnat.* That is to say: *The Roman Doctrine of Purgatory, Indulgences, Veneration, and Adoration as well of Images, as of Reliques, as also of the Invocation of Saints is absurd, and vainly invented, nor is it grounded upon any Authority of Scripture, but is rather repugnant to the Word of God.* Sall, this is a false, prophane, heretical Article of thy new chosen Faith. Whereas the Worship of Images and Reliques, (we Catholicks do Worship, but not adore, Images and Reliques) The Doctrine of Purgatory, Indulgences, and the Invocation of Saints is warranted by *Scripture*, and *Apostolical Tradition*, and hath been from Age to Age, from the very time of the *Apostles*, maintained, taught and defended by antient Fathers and Doctors, *Nominatim* the four most Famous of the Church, *Gregory, Ambrose, Augustine, and Jerom*, as also by the general Councils, and the continual Practice, and use, of the holy Church: and those who opposed themselves to those Tenets and to the Doctrine, derived touching them, have been condemned in all times as *Hereticks*; Ergo this Article, you Embrace for a Theorem, and Principle of Faith (for so it is in the English Church) is an *Heresy*, and you an *Heretick*, and so I must esteem you to be.

If it were my purpose to sift and examine one by one such of those XXXIX Articles, as are different from the Catholick Doctrine, I should not be in great trouble to prove them to be, (what indeed they are) false and heretical: But that is done to my Hand by a pious learned Person, bred in the Protestant Religion, and for a long time a zealous Defender

der of said XXXIX Articles; but after a long and due Examination of the substance of them, he refuted them so substantially, as to this Day no Man of the Church of England hath answer'd him: I observe in this Place, that this Gentleman spent a great deal of Time in Deliberation (about seven Years) before *abjuring* said XXXIX Articles, which he once believed, (as you do now, Sall) as Articles of Faith, which belief and Doctrine he suck'd from his Cradle; much more Time I say, he had bestowed, and Deliberation in quitting them, than you have done in deserting the Catholick Religion, and its holy Communion, in which you were bred and your Parents before you, which cannot be spoken but to your Shame and Infamy. The Light and Grace God gave to *Mr. White* (the Gentleman I speak of) lead him out of *Babylon* into *Jerusalem*; and you without great musing on the weightiest Matter, can ever concern you, the Damnation, or Salvation, of your Soul, are fled from *Jerusalem* to *Babylon*.

The Title of *Mr. White's* Book.

Schismatis Anglicani redargutio, Authore Alexandro White ex eodem Schismate per Dei gratiam ad fidem Catholicam Converſo.

Viro, qui corripientem dura cervice contemnet, repentinus ei superveniet interitus, & eam Sanitas non sequetur, Proverb. cap. 29. Lovani typis Jeronimi Nempæi 1661.

This Book, Sall, if you have it not already, you will find with some of the *Priests* there. Such is my Opinion, and of the Divines of my side, of the sound Substance of this Book, and the Reasons, and Arguments,

Arguments, and Authorities of *Scripture, Apostolical Tradition, Councils and Fathers* he produceth, that I presume without all vanity to give a Challenge on the behalf of *Verity and the Roman Catholick Church*, to you, and to the Protestant *Arch-Bishop of Cashel*: I say, I give a Challenge to you both, and all that Profess the XXXIX Articles in the three Kingdoms, to make answer to this Book; this is not a Thrafonical defiance, such as *Mr. Jewell, Bell*, and others, Protestant Divines made to all the Catholicks in the World of disputing with them about Religion, (but the place of disputing must have been in *England*, they being sure the State would not allow thereof) this Challenge is only for answering this Book, wherein *Mr. White* hath destroyed the *Babell Tower* of your XXXIX Articles, which you will never Build up again; this Man's *Ark* hath cast down your *Dagon*; he hath impeached your new *English Creed* (the XXXIX Articles) of a Treason against Heaven and verity,

I pray you, *Sall*, if you have any Memory as yet left of me, peruse seriously & *sedato animo* this learned Book, one of two effects it will have; that either it will convert you, or confound you. Now if your *Arch-Bishop*, and you, and the rest of your Divines shall refuse this Challenge, do not Vapour hereafter, of the Light, Doctrine, and Sanctity of your XXXIX Articles, nor of your own Master-ship in Divinity for eighteen Years in *Spain*.

My Reader, you have heard *Sall* tell why he went out of the Catholick Church; But *S. Augustin* gives another kind of Answer wherefore such Men go away from us. * *Habent* (says the Saint) *calumnias suas Hæretici, habent & Scismatici, quos omnes superbia de membrorum Christi compage præcidit.* When Men begin highly to Praise their own Learn-

* *August. Tom. 8. in Psal. 118. Confeion 26.*

ing and to censure and contemn the Doctors of holy Church, general Councils, and even the high Priest himself (the Pope) in Matters of Religion (as Sall hath now done) and to interpret *Scriptures* according to their own Brain and Fancy, then swelling with Vanity they break out of the Pales of the Church. Nature is strong in such kind of Men, and grace weak; and so they easily fall into Sin. *Quia quod Creatura peccare non possit, habet ex bono gratiæ, non ex conditione naturæ*: Poor Sall, this Presumption hath pulled you out of the Temple, yea perit ipse Angelus superbia tumidus, & propriæ potestatis delectatione corruptus; this hath been, and is your disease: Smooth the Matter the best you can, Pride will be found one of the greatest Motives of your Departure from us.

C H A P. III.

WHat Guide lead Sall out of the House of God?

It was likely the private Spirit of Protestantism, a kind of Serpent, that with hissing whispers infects the Brains of curious Men, this Spirit hath much help to loose the Man. Doctor Whitaker, esteemed a great Divine in the English Church, defines *this private Spirit to be an inward perswasion of the Truth from the Holy Ghost, in the secret Clossets of the believers Heart*. Sall, with this deceiving Guide you made your fatal Transmigration from our side; I would fain know where in *Scriptura* or the antient Fathers did Whitaker find a ground for such a Definition of his private Spirit, he found it no where, and therefore likely he made it in a Dream.

This Spirit hath not been known to the antient Fathers, and Doctors of the Church, for full fifteen Ages they heard nothing of it, nor do any of us

^d In Contro 1. q. 5. C. 3. contra Bellarum.

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claim

claim it; it is only a privilege of your Church, a pleasant Imagination, that makes your People mad. *Exempli Gratia.* A Protestant, with whom I conferred about Religion some Years past, told me in plain terms, he needed no Light or Assistance from Saint *Augustine*, or Saint *Paul* himself, for to understand the Scriptures, being certain that *Jesus*, who redeemed his Soul, would have a care, that he should not err in expounding of *Scripture* or any thing that touched his Salvation; I demanded from him, Could he prove by *Scripture*, he had that infallible Spirit or sacred Light, he answered he could, and cited that place of *David*, * *Signatum est super nos Lumen vultus tui, Domine.* *The Light of thy Countenance O Lord is signed upon us.* I told him that *Lumen* was commonly expounded to be *ipsa ratio*, by which Man is the Image of God, as he might read in the Book of *Genesis*, and that by this light Man was in his Nature distinguished from a Brute, and that a *Turk* and a *Pagan* also had this Light as well as he, and by a good consequence had an infallible private Spirit of expounding *Scripture* as well as he. I also assured him that his own Divines would tell him the Light understood by *David* was no other than Reason, which is the Image of *God*, whereto we are created like, which was fixed in our understanding, that we may see and know, there is a *God*, that ought to be served, adored, and loved, and that he will reward his Servants. Next, said I, tis absurdity to say, that a *Pagan* which denies *Scriptures* should have a Spirit to expound the *Scriptures*, which follows from your Opinion. But this and all I could say, could draw no other answer from the Man, than that he was sure he had himself from *God* an infallible Spirit of rightly understanding the *Scripture*.

In which he walked Religiously according to Doctor *Whitaker's* Definition of the private Spirit.

We Catholicks, that have nothing to do with this private Spirit, do firmly believe, God hath given a special Grace, and infallible Spirit of expounding the *Scripture*, and defining Theorems of Faith to general Councils assembled together in the Holy Ghost; (*Ubi duo vel tres congregati sunt in nomine meo, ibi ero in medio illorum.*) That likewise the Pope hath this infallible Spirit, *quando loquitur ex Cathedra*; but private Men, be they ever so great Saints or learned, we do not allow this infallibility unto them, though we doubt not, but the Doctors of the Church, who submit themselves in all to the Church, are specially assisted by the Holy Ghost in interpreting the Word of God.

The pride of this private Spirit makes Protestants to make no Account of the antient Fathers and Doctors, nor of general Councils, or any Definition or Determination of the Church; Ex. G. the second Council of *Nice* defines the Doctrine of *Tradition* in this Manner. *Si quis Traditionem Ecclesiæ sive scripto, sive consuetudine valentem non curaverit, anathema sit.* The private Spirit of Doctor *Whitaker* spurning at this Council said, *General Councils may err.* Behold one Doctor of the English Church doth blast with a Breath, all the Authority and Credit of this general Council: Tell me *Sall* is not this a Spirit of pride in Doctor *Whitaker*, a little Pigmy contesting with so many tall Giants of Sanctity and Learning, all the *Bishops*, and great Doctors of that famous Council?

If we produce the Authority of Fathers, and Saints excellently learned, as *Cyprian*, *Gregory*, *Ambrose*, *Jerom*, *Augustine* and others, behold the Father of Protestantism, your prime Doctor *Luther*, (whom your Church Terms a holy Man and the Hely-as of Germany) speaks resolutely. *God's Word*

is above all, the Divine Majesty makes for me, in so much, as I regard not, if a thousand Augustins, and as many Cyprians stood against me ^t. Was this Man in his Senses, when he vaped in this kind? But how did *Luther* prove the Divine Majesty made for him? By no other means, but by his private infallible Spirit, which he supposed (though by *Scripture* he could not prove it) he himself had, and those Saints had it not. See now *Sall* if you are happy in having *Luther* a Monster of Sin with his private Spirit on your side, and *Cyprian*, *Augustine*, and the rest of holy Doctors against you, whom you have forsaken to stick unto *Luther*.

By this private Spirit you Protestants Domineer over all sorts of Men, interpreting *Scripture* as you please, and who interprets otherwise, be they Universities, Doctors, Fathers, Councils, yea and the very high Bishop of old *Rome* himself, all err; and why so? Because they have not the private Spirit of Protestantism: What a ridiculous thing this is, even Common Reason teacheth us.

By this private Spirit you Protestants admit for *Canonical Scriptures* all you please, and you declare *Apocryphal* what you please; by this Spirit you take what *Traditions* you please, and by the same reject what you please; by this Spirit you *Disanon* the Books of the *Maccabees*, *Ecclesiasticus*, and others, tho' these Books have been acknowledged for *Canonical* by ^s *S. Augustine*, and the third Council of ^h *Africk*.

You will doubtless tell me, that your chiefest Doctors *Luther* and *Calvin* had this infallible Spirit in expounding the *Scriptures*, and yet they give quite contrary Interpretations, of one and the same passage of *Scripture*, as this: *Hoc est Corpus meum*. *Luther* understands that Text *Secundum Literam*,

^t *Luth. Tom. 2. contra. Henricum Regem Angliæ.* ^s *S. Aug. in doct. Christ. l. 2. c. 8. c. Can. 47.* ^h *Matt. cap. 26.*
and

and says it is so of Faith to be understood, and condemns for *Hereticks* the *Sacramentarians*, *Swinglians*, and *Calvinists*, who understand that place figuratively.

¹ *Luther* hath this saying englished; *I do protest before God and the World, that I do not agree with them (the Sacramentaries) nor ever will, while the World standeth, but will have my Hands clear from the Blood of those Sheep which these Hereticks do drive from Christ, deceive and kill.* And again in the same Place: *Cursed be the Concord and Charity of Sacramentaries for ever, and ever to all Eternity.*

Luther he understands the above cited Place literally, and positively affirms, *that the Body and Blood of Christ is really, and substantially in the Sacrament of the Altar.* (He likewise affirms (but erroneously) that Bread is there with the Body of Christ: *Calvin* takes a quite contrary Way, and affirms positively the *Body and Blood of Christ is not really and substantially in the Sacrament but figuratively, so as he expounds this Text: Hoc est Corpus meum, thus, Hæc est figura Corporis mei.* Now what is more different than the *Body of Christ* to be really in the Sacrament, and the *Body of Christ* not to be really in the Sacrament. *Sall*, reconcile the best you can these two great Doctors of your Church, for plain Reason tells us, if the Spirit of one of them be true, the other must be a lying Spirit. And those are the Men, these Monsters of incontinency and pride, covered with all sorts of Vices, are the Doctors and Masters you have now chosen.

Seeing then this private lying Spirit approves of expounding Scripture at Will and Pleasure, allowing only such exposition of God's Word, as sorts well to the supporting of their own Errors;

¹ *Luth. Ep. ad Harvadium. Tom. 7. Wit. f. 380. & art. 28. contra Lovaniensis Tom. 2. Wit. f. 503.*

seeing it Tramples all Authority, of Councils, Fathers, and Doctors, who expounded God's Word differently from the Protestant Church; seeing it Ingenerders, contrariety in Doctrine, even in the injoyners thereof, (as was now shewed in *Luther* and *Calvin*) through each Man's Misconstruction of *Scripture*: To conclude seeing the exorbitancy, pride and petulancy of this Spirit is such, that it expects, that all Men should receive from it (as from a second *Moses*) the Tables of our *Evangelical Law*; I pray sit down and sadly consider what you have done in following this pestiferous Spirit, and wandering with it have separated your self from your Holy Mother the Church.

C H A P. IV.

BEfore resolving any thing upon this quere (to wit) of what Religion is Sall become having forsaken the Catholick Religion;

I must tell you he hath been weakly armed against the evil Temptation that overcame him, he hath not been a tall strong Oak resisting the Storm Satan rais'd against him, but a wavering Reed without Strength or Stay: He stood not stilly upon the Rock of *Peter*, but yielded without Fighting; *Tempore tentationis recessit*: Hearken weak pusillanimous Sall to old *Tertullian* telling you; *Quod Hereses apud eos multum valeant, qui in fide non valent.* That is, that Heresies are strong against those, who are not strong in their Faith: To vanquish a Coward, that makes no resistance is but a small Glory and Victory for a Champion, The Temptation that mastered you, was like to such a Champion, *Ille tentatio vicit te, non quia non potuit ipsa vinci & repelli, sed quia tu, qui victus es, nullarum virium fuisti.* That Temp-

* *Tertul. prescrip. cap. 2.*

tation

tation mastered you, not because the Temptation was strong, and could not be vanquished, but because you, that was vanquished, was of no Force or Resolution.

Tertullian speaks much to the same purpose in these Terms: *Hereses de quorundam infirmitatibus habent, quod valeant, non valentes si bene valentes fidem incurant.* That is to say, Hereses take their Force from the weakness of some, but would have no Force if they encountered Men strong in Faith. You have been indeed cast down, because you would not stand and Fight, for I dare affirm there are hundreds of simple honest lay-men Catholicks born in Ireland, would have rather suffered Torments and Death itself, then Abjure their Faith as you have done, for that they would have made good use of the Grace God hath given them, as you have not done, but like a languishing Man hath yielded to that black Temptation, over which they would have triumphed: It was excellently said of the forementioned Tertullian: *Nemo sapiens est nisi fidelis, nemo maior nisi Christianus, nemo Christianus, nisi qui usque ad finem perseveraverit*: Behold this Sage Father holds no Man wise, but a Man strong in his Faith, no Man great or noble but a Christian, no Man a Christian, but he that continues stout and faithful to God in Combats and Temptations, and more especially when the Storm of Persecution rises; upon this Trial you fainted and forsook your Master, and your Religion, and now of what Religion I beseech you are you? I am, say you, a Protestant, a true Child of the Church of England; but of what Sect or kind of Protestants are you, is a new Quere, for under this Notion of Protestant, pass Lutherans, Calvinists, Moderate, and Rigid, Swinglions, Anabaptists, Phantastics, or the last Sect, which calls themselves Quakers. Shall I speak my mind to you, having gone out of the Roman Catholick Church, and quit the Faith therein professed, all along from the Apostles times till

till this Day, you are of no Religion ; for all the rest is but *Paganism, Judaism, and Heresy*. This Assertion is evident out of the great Doctor of Nations in his Epistle to the *Ephesians* where he says plainly : *Unus Dominus, una Fides, unum Baptisma, One Lord, one Faith, one Baptism.* Ergo there are not two Faiths to be saved in, but one only, and that the *Roman Catholick Faith* ; that no Man can be saved without this sole only Faith *Saint Paul* teacheth clearly in his Epistle to the *Hebrews*, as thus :
 “ Sine fide autem impossibile est placere Deo,”
 the Words following give evidently the (Reason)
 “ Credere enim oportet accedentem ad Deum,
 “ quia est, & inquirantibus se remunerator sit. But
 “ without Faith it is impossible to please God.
 “ For he that cometh to God, must believe that
 “ he is, and is a rewarder to them that seek him.”

That the *Roman Catholick Faith*, is that only true Faith, wherein Men are to be saved, is evidently confirmed, for that it is taught and defended only in the *Roman Catholick Church*, which hath the true Signs and Properties of a true Church, for that She is one only, and cannot be many ; that She is visible ; and visibly dispersed over the World, and therefore Catholick and Universal ; that She is infallible and cannot be deceived, nor deceive, depending in her Doctrine upon the infallible Revelation of God, being assisted with Christ's promise of the perpetual presence of the *Holy Ghost* with her, and consequently can never fail or fall into Error ; that She containeth not only the good, or the elect in this life, but also divers wicked Members, as the Barn doth both Wheat and Chaff ; that likewise She hath continued perpetually visible from Christ to our Days by manifest Successions of *Popes* and *Bishops*, known to the World, and shall so to the End ; that there is no

¹ *Ad Ephes. cap. 4*

² *Epist. ad Hebr. cap. 11.*

hope of Salvation out of this Church, and without this Faith, though a Man live otherwise never so well, or give never so much *Alms*, or give even his Blood, or suffer never so much for Christ his Name.

We know there are some that say, and hold, that Catholicks and Protestants can be saved each in his own Religion; but that is a desperate Opinion, and the refuge of a very careless Conscience, if not void of all Faith: No Catholick is of this mind, they are only Protestants that say so, for we Catholicks hold with the Fathers of the Church, that Salvation is only, (as before was said) to be found in the Catholick Church, among others *Saint Irenæus* and *Tertullian* near the Apostles Time, and after them *Epiphanius*, *Theodoret*, and *Saint Augustine*, do especially treat of this matter. The Reason is evident, in as much as Catholicks, and Protestants do disagree in substantial Articles and Theorems of Christian Faith, their disagreements being known to be in above a hundred Points great and small; partly about the God-head of Christ; his Church, Head, Members, and Authority thereof in his descent to Hell; Remission of Sins; all which are Articles of the common Creed; partly about the *Sacraments* both of their Nature, Number, Force, and Efficacy; about the *Real Presence*, the effect of *Baptism*, external *Sacrifices*, *Purgatory*, and the Invocation of *Saints*, praying for the Dead, Faith and Works, Manner of Justification, and the like. All which are known to be very substantial Points.

It is therefore very absurd, and plainly tending to a secret kind of *Atheism*, to uphold the Catholick and Protestant Religion do not differ in substantial Points; and the difference being supposed (as it must be) it is an *Heresy* to hold the Catholicks and Protestants may be saved each in his own Religion and Profession; but Catholicks can be saved in theirs, which cannot be said of the Protestant and his for being

being out of the *Ark*, *Debet perire* (as *Saint Jerom* says) *regnante deluvio*.

Consider therefore, *Sall*, having departed out of the Catholick Church, what *Eternity* you may wait for, an *Eternity* of Flames, Darknes and inconsolable Lamentation, *Ubi ignis & Sulphur, & spiritus procellarum pars calicis eorum*: This shall be your Inheritance.

I must confess learned Men, unless careless, are not so easily entrapped by *Hereticks*; for all this I see with all your Mastership of Philosophy, and Divinity in *Spain*, you have been deluded and circumvented by the Protestant Arch-Bishop of *Cashel*, who likely is not an unlearned Man; he hath not been Careless in working your eternal Ruin and undoing, and it is usually the principal Care of *Hereticks* to pervert true Believers, as *Tertullian* doth excellently Teach. ⁿ *Studium est* (saith he) *Hereticis sua viriari, nostra subvertere; de verbi autem administratione quid dicam? cum hodie sit negotium illis, non Ethnicos convertendi, sed nostras evertendi: Hanc magis gloriam captant, si stantibus ruinam, non si jacentibus Elevationem operentur, quoniam & ipsum opus eorum non de suo proprio edificio venit, sed de veritatis destructione; nostra suffodiunt, ut sua edificent.*

This Arch-Bishop hath thrown you, that stood before in true Faith and the way of Salvation; he hath done just according to what *Tertullian* tells you: *Quod non sit negotium Hereticis Ethnicos convertendi. That is not the business of Hereticks to Convert Ethnicks*, which is most true, and for the better satisfying you therein, inquire I beseech you of said Arch-Bishop, if any of the *English* Protestant Divines, since the Subscribing and Establishment of the XXXIX Articles in that Kingdom, did ever pass

ⁿ *Tert. de praescr. cap. 42.*

into *Japonia* or to any other Province or Part of the *Indies*, to give and spread the Light of the Gospel (of which they Boast so much themselves to be the true and only expounders and Preachers,) to Convert Heathens and Idolaters, you shall not I think find one. But of the *French Nation* two of the *Geneva Minions* and *Ministers* navigated into the *French* quarters possessed by them in the *Indies*, but Lived so incontinently, and Lewdly, and so disagreed among themselves in their Principles, that one of them was forced to Write to *Beza* of their fruitless progress in those Parts, who answered him, it was not God's pleasure the word of God should be Evangelized by them to those Blinded Idolaters, and so pray'd them to return from their Mission, and leave that Work to the *Jesuits* whom he calleth *Locusts*, *Beza's* own words are: *Neque vere nobis hic curiose inquirendum puto num ad omnes gentes pervenerint Apostoli, nec etiam magnopere nobis de legatione ad remotissimas aliquas gentes laborandum, quam nobis domi & in propinquo sit satis superque, quod nos & Posteris exerceat, has igitur potius tam longinquas peregrinationes Locustis illis &c. Jesus Nomen ementiantibus relinquamus, &c.* Neither are we (I think,) to inquire very seriously whether the Apostles came to all Nations, nor are we to take great care of any Mission to every remote Nation, seeing we have at home, and near at Hand, that may exercise us and those that may come after us, therefore let us leave those foreign peregrinations to those *Locusts* that falsely bear the Name of *Jesus*, &c. Sall, you may see how much *Beza* differed from the Apostolick Zeal and Spirit in his uncharitable, and Profane disclaiming all care of Converting Heathen Nations to the Faith of Christ, leaving that (professedly) to the *Jesuits*.

• *Beza, de diversis Ministrorum gradibus, Printed Londini 613.13 x6111. cap. 19 pag. 309.*

This Resolution in him, Dr. Saravia, (a learned Calvinist,) condemns for unchristian in these Words. Responſionem hujusmodi a Domino Beza non expectabam, nec a quocquam Theologo, cui Evangelii Predicatio cordi ſit, ut eſſe debet, &c. Adſerere judico impium & ab omni Chriſtiana Charitate alienum. That is, I did not expect an answer of this nature from Mr. Beza, nor from any Divine, that takes to Heart the Preaching of the Gospel, as he ſhould have, &c. And I judge it impious and far from Chriſtian Charity to be of that Opinion. Saravia means Beza's Opinion.

But of Catholick Divines and Miſſioners rightly ordered and ſent by the Church of Rome, very many have gone into America, and other Provinces and Countries to denounce the Word of God, and many of them have made great Conversions. For example, did not St. Francis Xaverius, the moſt glorious Star of the Society of Jeſus, Convert ſo many thouſand thouſands of Souls in Japonia, and wherever he came? and therefore juſtly deſerved the glorious Title and Name of *Apoſtle of the Indies*; are you not confounded in your Soul when I Name St. Xaverius, the true Spiritual Father in Chriſt, by the Gospel of ſo many thouſand thouſands of Pagans (not ſuch a Father in Chriſt as the Proteſtant Arch-Biſhop of Caſhel whom to your eternal infamy you call your Father in Chriſt by the Gospel.) While you deſert the Catholick Religion he profeſſed, as alſo the order; (of which both he and you ſometimes have been Members,) this Saint did not hold for ſafe Articles of Salvation your XXXIX Articles, he did not Rejeſt the Doctrine of Purgatory and Indulgences, and the Worſhip of Images and Relicks, Prayers to Saints, and for the Dead, and the like, as you have ſhamefully to your eternal Perdition done, he would have dyed for maintaining theſe Articles of Faith;

Will

Will you in the mean time dare say *Xaverius* is not a Saint, and Citizen of the Triumphant *Jerusalem*? if you deny he is a Saint; his Virtue and Miracles give you the Lye; and if you venerate him for a Saint, (as I think in your Heart you do,) you must grant he Died in a true saving Faith, without which he could not be a Saint! What Faith? the *Roman Catholick Apostolick*, and therefore in the *Roman Catholick Church* he is a Canonized Saint. Now granting him to be a Saint, Sall, consider well if you have done wisely in forsaking the Faith *Xaverius*, a great Servant of God, professed.

Now Sall if you will be pleased to take a little pains in running over *Doctor King*, *Bishop of London's* Legacy, or motives in changing the Protestant Religion, and becoming Catholick, you will confess your self to have committed a great and unexcusable Folly in your Choice and Change of Religion, the rather that said *Doctor King* makes evident that your chiefest Doctors *Luther* and *Calvin* were Patrons of Arianism, which he proves thus: ^a *Is it not confessed that Luther was so adverse to the blessed Trinity, that he would not brook this Verse to stand in the Litanies, holy Trinity one God have mercy upon us, affirming the word Trinity to be a human Invention and to sound Coldly*; and hence it is that *Luther* in these ensuing Words disgorgeth forth his Poyson against the most sacred Trinity: *Anima mea odit HOMOUSSION; & optime exigerunt Ariani, ne vocem illam prophanam & novam regulis fidei statui liceret.* That is: *My Soul even hated the word Homoussion, or consubstantialis; and the Arians justly urged, that this Prophane and new Word should not be inserted within the Rules or Principles of our*

^a Vide *Enchirid. precum*, Anno 1541.

Faith. Now to *Calvin*; we do find (said Doctor King,) *Calvin* to Tread the steps of *Luther* in disallowing that former Prayer; *holy Trinity one God have mercy upon us.* For thus *Calvin* writeth^b: *Precatio, sancta Trinitas unus Deus miserere nostri mihi non placet, ac omnino Barbariem sapit.* That is, that Prayer *holy Trinity one God have mercy upon us* pleaseth me not, for it wholly tasteth of *Barbarism*.

Said *Doctor King* further Teacheth in these Motives; that foul deceits and flights and falsifications are practised by Protestant writers; that your **XXXIX** Articles of Protestancy are Heresies; that true Miracles have been wrought for proof of the Catholick Religion, but never any for Protestancy; that there is unity in the Catholick Religion, and disagreements in Protestancy; that the Doctrine of the Catholick Religion tends directly to Virtue, of Protestancy to Vice and Liberty. When you shall attentively Read this learned Man's Motives, why and wherefore he quitted the Protestant Religion and became Catholick, you must hold your self a Mad-Man for having forsaken the Catholick Religion to become Protestant.

The last motive (the 12. which is most to be considered of all; in order to safety) is, that Salvation may be had in the Catholick Religion, even by the Confessions of Protestant Divines and Writers, (and likely some of them have signed the **XXXIX** Articles,) whence he Derives an undeniable Consequence, that the Catholick Religion is the safest: He discourseth to this Purpose; both the sides, and the Learnedest of both the sides, Confess and agree that Salvation can be obtained in the Roman Catholick Faith, the same Faith which hath been professed and maintained, by *Popes, Catholick Bishops,*

(*In Epist. 2. ad Polonium de Trinitate, pa. 700.*

and *Catholick Congregations* directed and Governed by them in *Spiritualibus* ; in Confirmation of which the *Catholick Saints* in our *Littanies*, are acknowledged for *Saints* by the *Protestants* ; but all the *Catholick* side hold that *Protestants* cannot be saved in their Religion, (the Religion of the *XXXIX Articles*.) Ergo (saith *Doctor King*,) it is Wisdom and the safest way to Imbrace the *Catholick Religion*, acknowledged by both sides, for the safest to Salvation.

I will conclude this Discourse in giving you *Doctor King's* own words upon this Subject (with which he concludes his *Book of Motives*,) excellent perswading Words.

“ But here do present unto us, (saith *Doctor King*) two *Perisismata* or resultancies, out of
 “ the Premisses of this Passage. The first, that
 “ all true Reason perswadeth me to implant and
 “ ingraft my self in that Church, which I find
 “ to be acknowledged, for the true Church, promising
 “ Salvation to her Members, even by her
 “ Adversaries. For if I Die *Catholick*, (my Life
 “ being agreeable thereto,) both *Catholicks* and
 “ *Protestants* warrant my Salvation ; but Dying
 “ in the Faith of *Protestancy*, the *Protestants* alone,
 “ (and this in honour of their own Religion,) assure
 “ me of it ; for there is never a learned *Catholick*
 “ Writer in the World, (an observation much to be
 “ weighed,) who granteth, that a *Protestant* dying
 “ with a positive, settled, and contumacious neglect
 “ of the *Catholick Church* and Faith, can be saved.
 “ This then being thus, shall I in so great a
 “ business leave a certainty for an uncertainty ?
 “ God forbid. We *Protestants* expect to be believed
 “ in other our positions and

“ Doctrines ; why not then in this ? Since then the
 “ Protestants do Teach, that Catholicks,* (so dying,)
 “ are in state of Salvation, I am resolved, my Bre-
 “ threns Writings shall have that powerful Influence
 “ over me, as what themselves do herein Teach,
 “ I will (through God’s Grace,) put in Execution.
 “ And so my will shall become in this point, a rea-
 “ dy and serviceable Hand-Maid to their Judgments.

The second. *The wrong, which we Protestants commit, in afflicting the Catholicks, and in unnaturally betrampling upon their dejected Estates, only for matters of Religion. Alas ! By our own Doctrine, they are neither Babylonians, nor Ægyptians ; both they and we being (as we Teach,) Israelites ; why then should Israel thus persecute Israel ? Are we not become the gaze of Christendom, thus to Fight without an Enemy ? thus for Kindred to wound its own Kindred, yea often the Father the Son ? so turning our own Swords into our own Childrens Breasts ; we still inciting his Majesty to greater Severity, (a Prince of his own Disposition, of the most benign, mercifull, and commiserating Nature, that the World at this Day enjoys,) and all this for the Catholicks Living in that Faith and Religion ; in which our selves Teach, they may be saved ; thus do we make the confessed hope of their Salvation, to be the sole cause of their Pressures and Calamities. Good God ! who would think, that Christians, the chiefeſt Articles of whose Faith are either reputed but as indifferencies, or (which is more) believed for true Doctrine by their oppressors ; whose Church is acknowledged to be the ^d Church of God holding the Foundation of the Gospell ; the ^e Family of Jesus Christ ; it being no several ^f Church from theirs, nor theirs from it ; holding ^g a saving Profession of the Truth in Christ ; in which many ^h*

^d D. Morton ubi supra. ^e M. Hooker ubi supra. ^f M. Bunni ubi supra. ^g D. Field ubi supra. ^h D. Covell dying with the other Doctors ubi supra.

dying are by their Adversaries registered for most glorious Saints ; should nevertheless be persecuted by either Christians of their own Country, (yea their own Flesh,) for their only persevering in the aforesaid Church, with Confiscation of Goods, restraint of Body, sometimes with shedding of most innocent Blood, and suffering a cruel Death : *Obstupescite cœli super hoc, & portæ ejus desolamini vehementer.*

Here now I will stay my Pen, making this last motive, as a fitting Catastrophe for all : Since that Closure and end is warrantable enough, which evicteth from the ingenious Confessions of the most learned Protestants, that I may be saved in that Religion, wherein I am resolved to Die.

I think Sall you cannot meet with a stronger Argument, than Doctor King's unanswerable discourse, for bringing you back again to your Mother the Catholick Church.

C A A P. V.

TO the fourth Quere. (*Who are the Doctors Sall parted from, and who those new ones he imbraced.* It is easily answered ; he hath quit the four great Doctors of God's Church, holy Saints, Gregory, Ambrose, Augustine, and Jerome, and all the antient Fathers, and Catholick Doctors : How famous the four Doctors were, for great Sanctity, Learning and Authority, is sufficiently known over all the World : They have been the Lights, Pillars, Champions, and Ornaments of the Church, profound in Humility, Flaming with Charity, Conspicuous in their Conversation, Sublime in their Con-

¹ Hierom. cap. 2.

templation, zealous in Converting Souls, and defending the House of God; they have been such, as St. Paul desires God's Servants to be: *Abnegantes impietatem, & secularia desideria, sobriè, justè, & piè viventes in hoc seculo, expectantes beatam spem & adventum Gloriæ magni Dei, & salvatoris nostri Jesu Christi. Cum quo jam Triumphant in Cælo.* That is, denying Impiety, and worldly Desires, Living Soberly, justly, and Godly in this World, expecting the blessed hope of the great God, and our Saviour Jesus Christ; with whom they now Triumph in Heaven.

What more glorious than Gregory, and what more humble than he set on the holy Chair of Peter; no less praised and honoured for Flying and hiding himself from that highest Dignity on Earth, than in enjoying it?

Did the World see a more Holy and stouter Bishop than Ambrose? What Combats had he with Emperors, and Potentates of Piety and Religion, and in all had the Victory.

Soon after being Consecrated, conferring with the good Emperor Valentinian the Elder about great affairs of Church and Common Wealth, he complained in a grave Speech, (for he was very eloquent,) that Potentates in those Days much oppressed the People, instigated thereunto by wicked Members, that were about them; this worthy Emperor was no way offended with this Christian, and Priestly Liberty, but praising Ambrose's Candid mind, said to him: *Noveram prius hanc tuam Ambrosi libertatem, macte igitur virtute, age quod tui muneris est, cura, ut res Christiana consistat incolumis, ut veteris Religionis Disciplina incorrupta perseveret doce, quæ amare, doce quæ fugere debeamus.* That is; Ambrose, I knew your Liberty, take Courage, do what appertains

to a good Bishop, have a care, that the great affair of Christians be safe and sound, that the Discipline of the ancient Religion persevere untouch'd, teach us what we ought to Love, and what to Fly. O wise and Godly Emperor! thus began *Ambrose* with a holy Freedom and so persevered till his dying Day.

One of the greatest Combats he had for Religion, and the Glory of God, was with *Justina* the Empress a perverse *Arian*, and a fervent protectrix of that Sect. This Lady after the Death of her Husband *Valentinian* (in whose lifetime she dared not declare herself to be what she was an *Arian*,) she began to Belch out the Poyson within her, and to afflict sharply St. *Ambrose*. She furiously angry against the holy Man for opposing himself to the *Arians* relolved to have him banished, thinking by that means to pull down a strong Pillar of God's House and to raise up *Arianisme*: She made account she was able to accomplish her wicked undertaking, her Son *Valentinian* the Emperor being young, and in her power and Disposition; to him she complained that *Ambrose* had contumeliously dishonoured her, hereupon the young Emperor (who much lov'd his Mother,) became incensed against the good Bishop, and commanded him (being thereunto incited by his Mother, and others of that Religion,) to come to Court and dispute with some of the *Arians*, but he refus'd to come, saying he would not honour obstinate *Hereticks* with any Conference or Disputation, they being obliged to believe as the universal Church did, otherwise were liable to punishment, according to the Laws made against *Hereticks* in that Case; this denial being made, the Empress procured a peremptory command from her Son to *Ambrose*, to deliver up a *Basilica* or great Church to the *Arians* for their Communion, and a Band of Soldiers (imploy'd to that effect,) were to bring him Prisoner,

soner, if he refus'd it. The Saint was then praying to God in the Church, and singing Psalms with his Flock, the People though unanim'd proffered to defend their Father, but he would have no resistance made, (he was sure the Angels of God attending their Lord in the House of Prayer would defend him, and so it happened for the Soldiers did not lay Hands on him, but asked him with all mildness and Humility in the *Emperor's* name a Church for the *Arians*,) but he Flatly denied what the *Emperor* demanded, and said he neither would, nor could deliver to the *Empress* God's inheritance, his Church to be polluted by *Hereticks*, that in this matter he could not obey the *Emperor*, and that he feared not Prison, or Death itself in so good a quarrel: It was then he spake that divine and magnificent Language: * “ Solvi-
 “ mus, quæ sunt Cæsaris, Cæsari, & quæ sunt Dei,
 “ Deo; tributum Cæsaris est, non negatur, Eccle-
 “ sia Dei est, Cæsari unque non debet addici, quia
 “ jus Cæsaris esse non potest Dei Templum; quod
 “ cum honorificencia imperatoris nemo dictum po-
 “ test negare; quid enim honorificentius, quam ut
 “ imperator Ecclesiæ Filius esse dicatur? quod cum
 “ dicitur, sine peccato dicitur, cum gratia dicitur.
 That is. “ We have paid to Cæsar, what was
 “ Cæsar's, and to God, what was God's; tribute is
 “ due to Cæsar, it cannot be deny'd, the Church is
 “ God's, it cannot be given to Cæsar, because the
 “ Temple of God cannot be Cæsar's right; which
 “ no Man can deny is said with honour to Cæsar.
 “ What is more commendable and honourable than
 “ for the Emperor to be call'd a Child of the
 “ Church, which is spoken, without Sin, and with-
 “ out offence of Cæsar, and with great Grace and
 “ Respect”

* *Ambr. Tom. 3. § 5. Epist. Orat. in Auxentium de Basilicis tradendis.*

After

After this by a Letter to his Sister *Marcellina* he gave an ample account of what had past in this business and said these words. ¹“ Mandatur denique “radi Basilica, respondeo : Nec mihi fas est tradere, nec tibi accipere imperator expedit, allegatur ; imperatori licere omnia, ipsius esse universa, “ respondeo : noli te gravare Imperator, ut putes “ te in ea, quæ Divina sunt, imperiale aliquod jus “ habere, noli te extollere, sed si vis diutius imperare, esto Deo subditus, scriptum est, quæ Dei, “ Deo ; quæ Cæsaris, Cæsari ”. That is : It was “ commanded by Cæsar a Church should be given “ up, I answer, I have no power O Emperor to give “ away a Church, nor is it expedient for you to “ receive it. It is alledged, all things are lawful “ to the Emperor, that all appertain to him. I answer : do not trouble yourself, O Emperor, do “ not think you have any imperial right to those “ things that are Divine, do not extoll yourself, but “ if you have a mind to Reign long, be subject and “ obedient to God : For it is Written, quæ Dei, “ Deo ; quæ Cæsaris, Cæsari.

What speech was ever spoken by a Bishop more sound and glorious than that of Saint *Ambrose* to *Auxentius* the *Arian* : *Imperator bonus intra Ecclesiam, non supra Ecclesiam est.* That is, a good Emperor is within the Church, not above the Church. And after said to the Emperor himself : *Domum privati non potes jure temerare, Domum Dei existimas auferendam?* You cannot rightly violate a private Man's House, and do you think the House of God can be taken away ? And said further : *Ad Imperatorem pertinent Palatia, ad Sacerdotem Ecclesiæ ; publicorum tibi mænium jus Commissum est, non Sacrorum.* That is : The Palaces appertain to the

¹ *Abr. Tom. 3. E. L.º Epist. 33. ad Marcellinam Sororem.*

Emperor, Churches to the Priest. To thee O Emperor the Right and Defence of the Walls of the City is committed, not of Churches, or holy Places.

Saint Ambrose his Mind is clear and evidently by his Words, to wit, that he acknowledges the *Emperor* Lord of Palaces, and of the Walls of the City, but not of Churches, for he allowed no Power or Jurisdiction to the *Emperor*, over or in the Church.

Sall, you see how *Ambrose* by his undaunted generous Answer denied to yield to the *Emperor* one *Basilica* or Church, for the Liturgy of the *Arians*, the *Empress* being of that Religion, and you have joined in Communion and Religion with those Protestant Bishops and Clergy-Men, that made and signed the XXXIX Articles, and delivered up to *Queen Elizabeth* all the Churches in *England*, and all Ecclesiastical Jurisdiction and Power over themselves, and all the People; in *Spiritualibus*, which I am ashamed to write; with those, I say, you have joined, denying to the Pope, (against all piety and reason) over that Kingdom and People all Spiritual Superiority, and therein you separate to your great Shame from *Saint Ambrose*.

The next conflict *Ambrose* had, was with *Maximus* who had killed the young Prince *Gracianus*, the holy Bishop going to seek the Body of the dead Prince, behaved himself like a noble and stout Prelate; he excommunicated the Tyrant for shedding Innocent Blood, and commanded him to do severe Penance for so cruel a Murther.

After this, *Ambrose* had a great Encounter with the Emperor *Theodosius*, which fell out in this Manner.

Theodosius, after defeating the Tyrant *Eugenius*, who was killed in the Fight, (which victory he attributed to *Saint Ambrose's* Prayers and Power with God) being transported with an implacable Anger against the Citizens of *Theſſalonica* for the Death of
one

one of his Courtiers Slain by that People in a Tumult; to revenge this Man's Death, he invited the People to the Spectacula, or usual Pastimes in those Days, and gave Orders to the armed Soldiers to Inviron and Massacre the Innocent Multitude, without Distinction of Age or Sex; there were Slain by this Bloody Edict, seven thousand Souls.

This Butchery being ended the *Emperor* took his way for *Milan*, and thinking according to his ordinary Custom to go to the Church, Saint *Ambrose* with a Godly Anger opposed himself, and denied him Ingress, giving him a severe Reprehension in this Kind. "Quid (inquit) tentas, Cæsar? quid moliris? tune Domini Templum post tam Crudelem innocentium hominum stragem intrare audes? noli Cæsar, noli Priorem iniquitatem tuam hac temeritate augere; exhorresco, hoc tam immane facinus, & tuum gladium civium Innocentium, tam iniqua morte cruentum videre non possum. Clamat (Cæsar) de Terra ad Cælum contra te Sanguis Innocentium." That is "What do you attempt, Cæsar? What are you about to do? Do you dare to enter God's Temple after so cruel a Massacre of Innocent People? Cæsar, do not Augment the Sin you have committed with this new Temerity; I abhor thy cruel Act, and I cannot indure to see thy Sword Bloody with the unjust Death of so many Innocent Citizens: Cæsar, the Blood of the Innocent cries to Heaven against you.

What did the Emperor in this encounter, receiving so sharp a rebuke? He revered the Reprehension and the Liberty of the holy Bishop, and began to lament bitterly his great Sin, and so retired to his Palace, not daring to enter the Church; I may in this place say: *O Incomparabilem Pontificis dignitatem! O Imperatoris pietatem insignem!* Soon after came on the Feast of the *Nativity*, when the *Emperor* much afflicted for his being kept out of the Church,

Church, sent *Rufinus* prefect of the Palace, to have the Excommunication taken of; this powerful Courtier made Account the Saint would instantly yield, but the Bishop would not hear him, wherefore the Emperor, wholly compunct and penitent, came in Person to *Ambrose*, humbly demanding he would give him Entrance into the Church, on that holy Feast, that he might partake of the joy the poorest Men in the City enjoyed : But the *Bishop* said : “ Quid agis, Cæsar ? Quid poscis ? Num tam im-
 “ mane scelere tuo dignam penitudinem ostendisti ?
 “ Tuum est, (*said Cæsar*) remedia dare, meum
 “ accipere, impera quid fieri velis ; non obisto : Hoc
 “ solum ambio, ut cum Deo meo in Gratiam redire
 “ possem.” That is. “ What do you, Cæsar ?
 “ What seek you from me ? Have you done con-
 “ dign Penance for so great a Sin ? It is (*said*
 “ *Cæsar*) your part to command and prescribe a
 “ Remedy, and mine to receive the same : Com-
 “ mand what you will have done, I shall not re-
 “ sist ; this only I seek, that I may be reconciled to
 “ my God.”

Then *Ambrose*, seeing and admiring *Cæsar's* most Christian Example in Contrition and Obedience, received him into the Church with great joy of all the People. Was ever under the Heavens a more noble and pious Contention than this between *Theodosius* and *Ambrose* ? I have enlarged my self a little longer, (though I hope not unprofitably) upon this rare History, and Example of the zeal and fortitude of a good Bishop, and of the Piety and Obedience of a good Emperor.

Had we in this Age but a few *Ambroses*, they would (I dare say) make the Church of God, and the Monarchy of the World, more Godly, and happier than now they are.

And now to Saint *Augustine*. Was there ever from the Creation of the World a more learned
 and

and humble Man than this Saint? What *Heresiarch* in his time lifted up his Head, that he did not refute and knock down? Do not all learned Men at this Day draw from him, as from a Spring and Fountain, all Wisdom and Learning? Who among Men was a greater Defender, of verity and the Church, than he? What Quantity of Volumes and Books hath he set forth to this Effect? No Doctor profounder, none more learned, nor more penetrating hard Questions and difficulties, in Scripture, Fathers, and Divinity than he, but in nothing more glorious than in his humble Books of Confessions. Are not you, *Sall*, confounded in your Soul for parting from this great Catholick and most holy and learned Doctor, and adhering to those new Un-Catholick Bishops of *England* with their XXXIX Articles (for the most part of them condemned Heresies) who have but the titular Name of Bishops, and no holy Order at all, and consequently cannot confer holy Orders on others, wherefore, as was well observed by a late Author, the Church of *England* is no Church, because it wants Priest and Sacrifice.

What shall I say now of holy *Hierome*, the great Oracle of the World for expounding Scriptures, to him from all Places, and Provinces, Fathers and learned Men did write for clearing and resolving deep Difficulties, and obscure Senses of the *Scriptures*; who a greater Enemy to his Body than this Saint? Who more mortified? What an austere life did he lead in the Wilderness of *Syria*? Where he cried out in this Language.

“^a O quoties ego ipse in eremo constitutus, & in
 “ illa vasta solitudine, quæ exusta solis ardoribus,
 “ horridum Monachis prestat habitaculum, putabam
 “ me Romanis interesse deliciis, Sedebam solus;
 “ quia amaritudine repletus eram. Horrebant fac-

^a *Epist. 22. ad Eusebium.*

“ co membra deformia, & squalida cutis situm
 “ Æthiopice carnis obduxerat, quotidie lachrimæ,
 “ quotidie gemitus, & si quando repugnantem som-
 “ nus imminens opprefferat, nuda humo vix ossa hæ-
 “ rentia collidebam. De cibis verò & potu ruceo :
 “ Cum etiam languentes Monachi aqua frigida
 “ utantur, & coctum aliquid accepisse, luxuria sit.
 “ Ille igitur ego, qui ob gehennæ metum, tali me
 “ carceri ipse damnaveram, Scorpionum tantum so-
 “ cius & ferarum, sæpè choris intereram puellarum.
 “ Pallebant ora jejuniis, & mens desideris æstua-
 “ bat in frigido corpore : & ante hominem sua
 “ jam carne præmortuum, sola libidinum incendia
 “ bulliebant. Itaque omni auxilio destitutus, ad
 “ Jesu jacebam pedes ; rigabam lachrimis : crine
 “ tergebam : & repugnantem carnem hebdomoda-
 “ rum inedia subjugabam. Non erubesco confiteri
 “ infelicitatis meæ miseriam : Quin potius plango
 “ me non esse, quod fuerim. Memini me claman-
 “ tem, diem crebro junxisse cum nocte, nec prius a
 “ pectoris cessasse verberibus, quàm rediret, Domi-
 “ no increpante, tranquillitas. Ipsam quoque cel-
 “ lulam meam, quasi cogitationum mearum con-
 “ sciam, pertimescebam, & mihi met iratus & rigi-
 “ dus, solus deserta penetrabam. Sicubi concava
 “ vallium, aspera montium, rupium prærupta cer-
 “ nebam, ibi meæ orationis locus, ibi illud miser-
 “ rimæ carnis ergastulum : & ut mihi testis est
 “ Dominus, post multas lachrimas, post cælo in-
 “ hærentes oculos, nonnunquam videbar mihi in-
 “ teresse agminibus Angelorum : & lætus gaudens-
 “ que cantabam : post te, in odorem unguentorum
 “ tuorum curremus.” That is, O how living
 and lamenting in the Desert, and vast Wilderness,
 which scorched with the burning of the Sun gives a
 horrible kind of dwelling to the Monks, and not-
 withstanding in my Mind I was enjoying the De-
 lights of Rome : I sat alone replenished with Bitter-
 nesses.

ness. All the parts of my Body covered with Sack-cloath gave me a kind of Horror ; and my withered Skin was black like the Flesh of an *Ethiopian*, nothing but Tears and Sighs Day and Night, and if Sleep coming on did oppress me resisting it, I layed on the naked Ground my bare Bones hardly hanging together. I say nothing of my fare and drink, when Monks fainting and languishing used no other drink than cold Water, and to eat any thing that was hot, or saw the Fire, was among them esteemed a great delicacy and wantonness. I therefore, who for the fear of Hell condemned my self to such a Prison, Companion only of Scorpions, and Wild Beasts, seemed to be in my Thoughts present at the sporting, and dancing of the Ladies of *Rome*. My Countenance was pale with fasting, and yet my Mind in a cold Body was flaming with burning desires of Concupiscence. In this anguish and lamentable Condition, destitute of all comfort, I sat down at the feet of crucified Jesus, I watered them with Tears, and dried them with my Hair, and tamed the Rebellion of my Flesh with the want of Fooding for many Weeks. I am not ashamed to confess the Misery of my unhappy Condition. I remember well, I have often joined the Day with the Night, weeping and crying to God, and knocking my Breast with Strokes and Blows, untill tranquillity and quiet returned, and that the Lord was pleased to give me ease in my Tentations. I feared my Cell itself, least it should have known my inward Thoughts ; and all alone angry and severe against my self, I penetrated the Desert ; there I beheld the depth of the Valleys, the asperity of the Mountains, and the Precipice of the high Rocks, there was the place of my Prayers, and the Prison of my miserable Flesh, and as my Lord is my Witness, after many Tears, and after my Eyes being fixt upon Heaven, I thought sometimes I was present with

Hosts of Angels, and joyfully I did cry to thee, my God, I will run after thee, and after the Odour, and smell of thy Ointments.

O *Sall*, behold I present upon a Theatre great *Jerome* a mortified Monk of the Desert, of Austere Sanctity, Lean, Pale, and consumed with Fasting and Penance; bring you now to the view of the World the Doctors and Masters you have chosen, wanton gross Vagabond Monks, running out of their Monasteries with their Nunns and Wenches, and that having abandoned all Religious Authority, contemn and mock *Jerom's* Mortification; let the World see thy great Master *Luther* with his Nun *Catharin Borin*, as also *Buser*, *Peter Martir*, and *Ochinus* with their runaway Nuns. And *Calvin* the Adulterer and Sodomite, and *Beza* another Adulterer and Sodomite, with his Maid *Candida*, and fair Boy *Audebertus*; forget not *Bala* the *Carmelite*, with his lusty Wench *Dorothea*, and many more of that kind. A Shame be upon thee *Sall* to forsake *Jerome* a Man of God, an Angel of the Desert, and spectacle of Mortification, to joyn with those Monsters of Impurity; do you take this to be a Sign of your Predestination?

As for matter of Doctrine how different *Jerome* was from those you join with, you may learn by an excellent Epistle of his to *Pope Damasus*: the Saint being solicited in *Syria* by several Sects to join with them in Communion, writes thus to the fore-said *Pope*.

“^b *Quanquam igitur tua me terreat magnitudo, in-*
 “ *vitat tamen humanitas; a Sacerdote victimam sa-*
 “ *lutis, a Pastore presidium ovis flagito, ego nul-*
 “ *lum primum, nisi Christum sequens beatitudini*
 “ *tux & Cathedræ Petri, communionem consocior:*
 “ *Supra illam Petram ædificatam Ecclesiam scio,*

^b *S. Jer. Epist. ad Damasum Papam de Apostas.*

“ quicumque

“ quicumque extra hanc domum agnum commode-
 “ rit, prophanus est, si quis in Arca Noe non fuerit,
 “ peribit regnante deluvio. . And says in the end
 “ of the Epistle. . Quamobrem obtestor beatitudi-
 “ nem tuam, per Crucifixam Mundi salutem, per
 “ Homousion Trinitatem ut mihi Epistolis tuis, si-
 “ ve tacendarum, sive dicendarum, Hypostaseon
 “ detur Authoritas.

You see here *Sall* a pure and rational Submission of this learned Doctor to *Pope Damasus* in Matters of Faith; what could be more humbly said by him, than those Words. *Ut mihi Epistolis tuis, sive tacendarum, sive dicendarum, Hypostaseon detur Authoritas.*

Was this his deference to *Damasus* (though a learned *Pope*) for being a more subtile Expounder of the Sense of *Scripture* than *Jerome*? No, but because that *Damasus* was sitting upon Saint *Peter's* Chair, *ad quam error non habet accessum.*

Sall, you see that Saint *Jerom* revered the *Pope* as the Fountain of all Spiritual Jurisdiction under God, he recognized him as such, a Head of God's House and Family, and you with your new Bishops and Clergy own and acknowledge King *Charles*, though a great Monarch, yet a pure lay-man. (*Ad quem pertinet tantum jus mænium.*) Supreme Head of the Church of *England* in *Ecclesiasticus*; this is an express Article of your Faith (the XXXVII, of your XXXIX Articles) wherein all Authority in Spiritual, and Ecclesiastical Matters and Causes (properly appertaining to the *Pope*) is conferred on the Kings of *England*.

Nicolaus Sanderus a famous Doctor of Divinity shews the latitude of this Usurpation out of the

• *N. Sanderus de Scismati. Anglicano lib. 3. Leges de potestate Regia in rebus Ecclesiasticis Anno 1. Elizabethæ lata.*

English Laws made in Parliament. “ Ita (inquit)
 “ habet lex: Omnia Privilegia, præeminentiae,
 “ prærogativæ, superioritates spirituales, quæ ab
 “ ulla potestate, vel humano, vel Ecclesiastico Jure,
 “ haberi, aut exerceri possunt, quoad visitationem,
 “ correctionem, seu reformationem Cleri totius, seu
 “ quarumcunque personarum Ecclesiasticarum; ad
 “ cognitionem etiam ac punitionem omnium erro-
 “ rum, Hæresum, Schismatum, abusum, &c.
 “ volumus in posterum, quod Regio Sceptro in
 “ perpetuum sint annexa.

“ Decernimusque Reginam, suosque Hæredes, ac
 “ in regali dignitate Successores, habere, habitu-
 “ rosque esse deinceps, omnimodam potestatem no-
 “ minandi & substituendi quoscunque voluerint, qui
 “ eorundem vice ac auctoritate, eandem Juris-
 “ dictionem Ecclesiasticam exerceant pro bene-pla-
 “ cito suo; personas visitent; Hæreses, Schismata,
 “ errores & abusus castigent; aliunde quidvis juris
 “ vel potestatis exerceant, quod ab ullo unquam
 “ Ecclesiastico Magistratu exerceri potuit aut oportuit.

“ Decernitur item; ne clerus ad synodum ullam,
 “ aliorum quam Regiis literis & mandatis conveniat;
 “ neve ullum Canonem, Legem, Constitutionem
 “ Synodalem seu Provincialem, vel faciat,
 “ vel exequatur, sine expresso Maestjatis suæ consensu
 “ & licentia hujusmodi Canones faciendi, promul-
 “ gandi, vel exequendi sub pœna carceris, & mul-
 “ cta pro Reginæ arbitrio imponenda.

“ Decernitur, ne quis exeat regno, ditionesque
 “ suæ Majestatis ad ullam Visitacionem, Concilium,
 “ Conventum aut Congregationem, quæ Religionis
 “ causa uspiam fiet; sed ut talia omnia, Regiâ aucto-
 “ ritate intra regnum fiant.

“ Item, ne Episcopi, vel ullius Nominatione vel
 “ Electione, vel ulla Auctoritate aliâ quàm Regiâ
 “ creentur; neve Jurisdictionem, potestatemque Epis-
 “ copalem

“ copalem teneant aut exerceant, nisi ad bene placitum
 “ Reginæ ; nec aliter nisi per ipsam, & a regali Ma-
 “ jestate derivatam auctoritatem.

Such saith he is the Law :

All Priviledges, Preminencies, Prerogatives, Spiritual Superiorities, which can be had or exercised from any Power or any Right human or Ecclesiastical, as to Visitation, Correction, or Reformation of the whole Clergy, or of any Ecclesiastical Persons whatsoever ; to the knowing and punishing of all Errors, Heresies, Schisms, Abuses, &c. We will hereafter, that they be annexed to the Royal Scepter for ever.

And we decree that the *Queen*, and her Heirs and all her Successors in the Royal Dignity, have, and possess, and shall have hereafter all Power of nominating and substituting whosoever they shall please, to exercise by their Authority and Order, and according to their good Pleasure may exercise the same Ecclesiastical Jurisdiction ; that they visit Persons ; that they correct Heresies, Schisms, Errors, and Abuses ; and that they exercise all Right and Power, which could or ought to be exercised or practised by any Ecclesiastical Judge or Magistrate.

It is determined and enacted ; that the Clergy may not meet or assemble themselves in a Synod, otherwise, than by the Royal Letters, and Mandates ; nor may they make any Canon, Law, Constitution, Synodal or Provincial, or execute any such, without the expresse Consent and allowance of her Majesty, and Licence of making such Canons, and of promulgating, or putting them in Execution, and this under the penalty of Imprisonment, and of Fine, or mulct to be imposed according to the *Queen's* pleasure.

It is further determind that none may part out of the Kingdom, and her Majesty's Dominions, to any Visitation, Council, Meeting or Congregation which
 shall

shall be any where made for Matters of Religion ; but that all such things be done within the Kingdom by Authority Royal.

Likewise that *Bishops* be created by no other Nomination or Election, or any other Authority whatsoever, other than by Royal Authority ; nor that they hold or exercise Episcopal Jurisdiction and Power, but only *ad beneplacitum Reginae*, that is according to the Queen's good Pleasure ; and that they have no Authority but dependant of her, and derived from the Royal Majesty.

Sall, you see here all Spiritual and Ecclesiastical Power and Jurisdiction given by the Parliament to Queen *Elizabeth*, go now I pray you and read all the *Annals* and Church Histories of the World, and then tell me was ever any thing heard of in the World, more prophane and impious, than Men, that held themselves to be Bishops, to agree with such a Parliament, and to hold (*for an Article of Faith*) a Woman to be Head of the Church, in *Ecclesiasticis & Spiritualibus*. Whereas *Saint Paul* commanded Women should not so much as speak in the Church, **Mulieres* (saith the Apostle) *in Ecclesiis taceant, non enim permittitur eis loqui, sed subditas esse, sicut & lex dicit : siquid autem volunt discere, domi viros suos interrogent. Turpe enim est Mulieri loqui in Ecclesia.* That is, " Let Women hold their peace " in the Church : For it is not permitted them to " speak, but to be Subject, as also the Law sayeth. " If they will learn any thing, let them ask their " Husbands at Home. For it is a foul thing for a " Woman to speak in the Church." The *Apostle* teacheth the same Writing to *Timothy* : * *Mulier in silentio discat, cum omni subiectione. Docere autem Mulieri non permitto, neque dominari in virum : sed*

* *Epist. 1. ad Cor. cap. 14. cap. 2.*

* *Epist. 1. ad Tim.*

esse in silentio. “ Let a Woman learn in silence,
“ with all Subjection. But to teach I permit not
“ unto a Woman, nor to have Dominion over the
“ Man ; but to be in silence.

The matter went quite otherwise in *England* after the XXXIX Articles came in force, forasmuch as Bishops themselves could not speak in the Church without a Woman's, (*that is, the Queens*) Licence, nor Exercise any Power, Jurisdiction or Function Episcopal, which looks like a kind of Abomination.

Sall, I see you are gone away in Opinion with those Bishops and Clergy that revered too much that Queen, and loved Women too much, and continency too little ; “ *Et ideo prophanus factus es*
“ *negans comedere agnum cum Sancto Jeronimo*
“ *in Domo Dei, & eligens comedere cum impio*
“ *Calvino extra Ecclesiam ; renuis cum hoc Sancto*
“ *in arca contineri, hinc miser peribis deluvio reg-*
“ *nante*”. “ And therefore you are become Pro-
“ phane, and denying to Eat the Paschal Lamb with
“ holy *Hierome* in the House of God, and Chu-
“ sing to Eat the same with impious *Calvin* out of
“ the Church, you deny to be in the Ark with St:
“ *Hierome*, wherefore miserable Man you shall Pe-
“ rish in the Deluge”.

Sall, I shall pray you to Ponder maturely the important saying of St. *Augustin*. *Disputare*, (saith the Saint, *contra id quod totum per orbem frequentat Ecclesia, insolentissima insania est.* “ That is. To
“ dispute against that which the Church holds over
“ all the World, is a most insolent Madnes”.

You have done this in siding with the XXXIX Articles, and opposing your self to the four Saints, Doctors of the Church, and to general Councils and to the Sence of the Church, and its definitions and determinations, wherefore sit down and consider well if a kind of Madnes hath not seized upon you.

Gentle Reader, you see these antient Fathers, and
Doctors

Doctors tell us clearly that *Sall* hath deviated from the right way of settling himself in true Religion: the ready and sure way, (when he began to doubt,) was not in reading many Authors, when one Contradicts, and impugns the other, nor of making Notes of that kind he speaks of in his *Recantation*, for it is more easy to gather doubts, than Dissolve or Resolve them, it is more easy to raise up Dust, than to lay it down again: the certain and infallible way of searching true Religion, and settling therein without all fluctuation and danger, is, that a Man leave his own Judgment, and rely upon the Authority of the universal visible Christian Church, (what private Man or Doctor, be he ever so well Learned or holy, is so Wise as the whole Congregation of the Church?) as is commanded by Christ himself; I mean a Church descending from Age to Age, from the Apostles. For a public Direction in this to all, who are troubled about any dark question in matters of Faith, St. *Augustin* gives a good Counsel to *Sall* and all Men, (the same he gave to *Cresconius*: *Quisquis* (said he,) *falli metuit hujus obscuritate questionis Ecclesiam de ea consulat*. That is, “Whosoever feareth to be deceived by the obscurity of this question, (whereabout we two do contend,) let him go and ask the Church thereof”. St. *Augustin* must needs mean the Governors and the chief Pastors of the Church. We are to keep herein to the sound Rule of old *Tertullian*, which if we do, we will not be deceived in Theorems, and Articles of believing: *Cæterum* (said he) *quod apud multos unum invenitur, non est Erratum sed Traditum, audeat ergo aliquis dicere illos Errasse qui Tradiderunt*. That is. “That which is found one and the same with many, is not an error,

¹ *August. Lib. 1. contra. Crescon. cap. 33. de præscript. cap. 28.*

² *Tertul.*

“but

“ but a Doctrine delivered from Hand to Hand, and
 “ who will dare say those have Erred, that deli-
 “ vered this Doctrine”.

Sall, look upon the Succession of Pastors in the Church from Age to Age, down from the Apostles, and your Work is surely done, for in that Church you have true Faith : For defect of such Succession *Tertullian* provoked the *Hereticks*, to prove their Descent : “ Edant (said he,) Heretici origines Ecclesiarum suarum, evolvant totum ordinem Episcoporum suorum per Successionem ab initio decurrentem, ut primus Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit Authorem & Antecessorem. Had Sall examined the *English Church* according to this sure Rule of *Tertullian*, he had never taken up a place among them.

Having said so much of these four great Doctors of the Church, and their Virtues, let us now see what kind of Men were the new Doctors Sall hath closed with ; for comparing their Lives, and Manners with one another, we shall (according to that of the *Philosopher*, *unumquodque magis apparet contrario juxta se posito*) be the better able to judge who were the true Doctors, chosen by God to teach the Doctrine of Salvation : who knows Light, knows Darkness, *quia eadem est potentia cognoscitiva oppositorum, unde visus, qui cognoscit lucem, cognoscit & tenebras*. Let us therefore examine a little the Doctrine, Lives, and Manners of the new Men Sall hath chosen for his Doctors and Masters.

C H A P VI.

*Of the Doctrine and Manners of Luther and
some other principal Hereticks.*

THE Description of their Lives and Proceedings, who for an Age and more under a fair Pretence of Reformation have impunged our antient and long before continued and universally professed Catholick Faith, (alass in many Provinces and Regions they have almost extinguished it) will be a necessary Instruction to shun such Men, and to abominate their Doctrine, and to contract no kind of amity with their Disciples and Followers.

God hath ever more, out of his Divine, and sweet Providence, chosen for Reformation of his Church (when decay'd in Discipline or Doctrine) Men in their Lives, not dissolute or licentious, but austere and sanctify'd, such were *Moses, Elias*, and many of the old *Patriarchs* and *Prophets*, such the *Apostles* and after them many Bishops and Apostolical Men, all those brought in Faith, and chased out Idolatry by Virtue, Sanctity, and Miracles: Take great heed (saith our Saviour) of false Prophets, &c. And again: ^h *Do Men gather Grapes from Thorns? or Figgs of Thistles.* Certainly *Salt* you could not gather Grapes from those Thorns, nor Figgs from those Thistles you are fallen in love with; they were other kind of Men that God used to assume for sowing the seed of heavenly Doctrine, and teaching the Divine Lesson of Salvation: He said not to *Flagitious*, wanton *Monks* and *Priests*, running away with *Nunns* and *Wenches*, (such as your new A-

^h *Matth. cap. 7.*

possles and Doctors were :) *Euntes ergo docete omnes gentes : ¹ Baptizantes eos in Nomine Patris & Filii & Spiritus Sancti, docentes eos servare omnia quaecunque mandavi vobis, & ecce ego vobiscum sum omnibus diebus, usque ad consummationem seculi.* That is :
 “ Going therefore teach ye all Nations : Baptising
 “ them in the Name of the Father, and of the Son,
 “ and of the Holy Ghost, teaching them to observe
 “ all things whatsoever I have commanded you,
 “ and behold I am with you all Days, even to the
 “ Consummation of the World.” These Words
 our Saviour spake to the eleven Disciples in the
 Mount, holy and sanctify’d Men chosen by God to
 enlighten and sanctify the Word.

This charge of converting Souls requires (*in its own Nature*) by all Means Men of Virtue and Integrity ; *Quia Sancta Sanctè tractanda & a Sanctis :* If those great Reformers, which keep a great noise in the World, (they vapour much of a justifying Faith, but of good Works they have no care, quite against *Saint Paul’s* Sentiment, * *Who would have, that they which believe be careful to excell in good Works.*) If those Reformers (I say) have been virtuous and mortify’d Men, we here are to examine, and shall begin with *Luther*, the Father of *Protestantism* and principal *Doctor* of the Church of *England* ; who is most highly praised, and esteemed generally by *Lutherans* and *Calvinists* through all the Provinces and Countries they have infected ; they all revered *Luther*, as being sent by God, as the light of the Gospel, and Doctrine *Evangelical* : ¹ *Bishop Jewel* a chief pillar of *Protestantism* in *England*, called *Luther* a most Excellent Man, sent from God to enlighten the whole World in the middle of *Darkness* ; *Mr. Fox* likewise (esteemed in *England* for a

¹ *Matt. cap 28.* * *Epist. ad Tit. cap 3.*
Jewel in his Defence of the Apolog. printed 1571.

holy Man and a Church Historian) said, "it pleased the Lord to reform and reedify the desolate Ruins of his Religion by the industry of Martin Luther, sent, and set up by the mighty Spirit of God; and Mr. Whitaker a great Divine of the English Church said of Luther: *We reverence Luther as a Father, and the Lutherans and Swinglians our very dear Brethren in Christ.* " Other Protestant Authors go much further in his Praises. *Ostander* a famous Protestant Writer saith thus: *Natus est hoc Anno 1483. Incomparabilis vir Dei piæ memoriæ D. D. Martinus Lutherus Islebica in Saxonia, per quem Deus noster Germaniæ Evangelii Lucem restauravit.* " that incomparable Man of God of pious Memory was born in the Year 1483. at *Islib* in Saxony, by whom our Lord hath restored to Germany the " Light of the Gospel." Others call Luther the *Elias*, Conductor, and Chariot of *Israel* to be revered most after *Christ* and *Saint Paul*, and accordingly he was honoured with this Verse:

*Christus habet primas, babeas tibi Paule secundas;
At loca post illos proxima Luther habet.*

All of them affirm *Luther's* calling was extraordinary and immediately from God, but they were never able to show unto the World any Miracles he had wrought for Confirmation of his Mission, the usual mark of such as are extraordinary Missioners of God. I will begin with the Doctrine of this chief Master, *Elias*, and Trumpet of the Gospel as they Name him.

" Mr. Fox. *Act. and Mon.* printed 1563. " *White.*
in his *Answer to the tenth Reason of Ed. Campian* printed
1566. *Censur.* 25. printed 1604. l. 4. c. 1. p. 490. *Initio.*

C H A P.

C H A P. VII.

Of Luther's Doctrine.

HIS Doctrine, which is the Foundation of Pro-
testancy, tends for the most Part to Unchristian
Liberty, and the Enervation of Virtue and Christian
Discipline. I Will set down here some Points thereof
which are wicked and scandalous.

Thus then they lye:

1. ^o *That there is no Sin but incredulity: Neither
can a Man damn himself, do what mischief he can,
except he will refuse to believe.*

“ This Article alone opens a Gate to all Impiety
“ and bids good Works adieu.

2. ^o *The Ten Commandments appertain nothing to
us, that is to say Christians.*

This is directly against our Saviour's Words; *Si
vis ad vitam ingredi serva Mandata.*

3. ^o *It is a false Opinion and to be abolished that
there are four Gospels: For the Gospel of John is the
only fair, true, and the principal Gospel.*

Luther saith this because the other three Gospels
speak much of Good Works. And must we discard
three Gospels for the Word or Authority of this
Beast?

4. ^o *If the Wife will not, let the Maid come.*

Is not this a strange Abomination!

5. ^o *It is as necessary for every Man to have a Wife,
as it is to eat, drink, or sleep.*

What chaste Ears can heare this Abomination?
How many thousand and thousand of holy Men in

^o Lib. de Capti. Babilon Cap. D. Baptise.

de Moy.

Matrimon.

^o In prefat. ad novum Testa.

^o Lib. de votis conjug. & in Acert. Art. 16.

F. 2

^o Serm.

^o Serm. de

Monasteries

Monasteries and in the Deserts, and in the World, have lived chaste and like *Angels*? Wherefore it was well said by a certain Author: *fortior est castitas hominum, sed felicior Angelorum.*

6. *Christ and St. Paul did not Counsel, but dissuade Virginitie unto Christians.*

O Diabolically.

7. *Matrimony is more excellent than Virginitie.*

Against all the Fathers, none would affirm this but a Monster of incontinency.

8. *All Christians are as holy, and as just, as the Mother of God, and as the Apostles were.*

Comes not this Article and such impious Words from the Mouth of a Man possessed by the Devil.

Take more of *Luther's Theorems.*

1. *That Free Will in Christians, is only a thing of Name, and can cooperate nothing at all.*

2. *That the Adultery of David, and Treason of Judas, was as much wrought by God, as the Vocation of Paul.*

3. *That all Christians and Priests have equal Authority to absolve Sins.*

4. *That a Woman or a Child or any other Christian (receiving Authority from the Community) may as well absolve a Man from his Sins, as any Bishop, or the Pope himself.*

5. *Fides, & sine, & ante Charitatem justificat.*

Et fides nisi sit sine ullis etiam minimis operibus non justificat, imo non est fides.

That is: Faith without and before Charity doth justify.

And Faith unless it be, without even the least good Work, doth not justify; nay, it is not Faith.

^x *Lib. de votis Monasticis.*

^u *Lib. de votis Evang.*

^w *Ser. A. de Trin. de B. Maria & coment. Epist. 1. Petr.*

^y *Of Free Will.* ^v *God's Cooperation to Sin.* ^z *Priest-*

hood. ^a *Women may absolve.*

^b *2. ad Galat.*

These Dangerous and impious Theorems and Articles you may find gathered out of *Luther's* own Works by Doctor Sanders, Puteolus, Coclæus, Eckius, Bishop Fisher, Surius, Staphilus, and other Writers.

I will give you here *Luther's* Opinion, that it was not lawful to Fight against the *Turks*.

In *Epistola contra duo Mandata Imperialia*. That is: "In his Epistle against the two imperial Edicts: He purposely crosseth the Emperor's aids against the *Turk*, saying: *Oro cunctos pios Christianos, ne ullo modo sequantur vel in militiam ire vel dare aliquid contra Turcas, &c.* That is. "I beseech all Godly Christians that they follow not by any means the Emperor in the War nor contribute any thing against the *Turks*, &c." And he says elsewhere: *Ut liberè animum meum aperiam, hoc aperte de me prædico, quod tam invitus Turcam gladio impeterem, quam Christianum fratrem.* That is, "That I may freely speak my Mind, I say openly, that I would as unwillingly strike a *Turk* with my Sword as a Christian Brother.

By this favourable Opinion to the *Turks*, he was so grateful to them, that the *Turkish Emperor* (to the great shame of *Luther*, hearing thereof demanded the Christian Ambassador how old *Luther* was, and wished him younger, promising to be his good Lord.

Some of the above mentioned Points of *Luther*, when the Author of the Defence of the Censure had proved at large, one by one to be the true Doctrines and verifiable out of *Luther's* own Books, than he proceedeth to this sound Conclusion and Consideration thereon.

* *Luth. in determin. Doctorum Paris. Impres. Norimberg. 1625.*

^a See Belforest. in cosmog. lib. 2 c. 7. col. 579.

* See this plainly reported by Manlius Luther's own Scholar in loc. commu. pag. 639.

“ That if a Christian Man cannot damn himself
 “ by any Sin unless he will refuse to believe : If to
 “ keep Virginity, and resist the pleasures of the
 “ Flesh, be neither much commendable, (for that
 “ Marriage is far better) nor profitable, nor possi-
 “ ble ; for so much as a Wife is as necessary as
 “ Meat, Drink, or Sleep : And further yet, when
 “ a Man hath taken a Wife, he may upon Causes
 “ lye with her Sister, or with the next of her kind :
 “ And if these will be obstinate, he may take the
 “ Maid instead of the Mistres, and with all this, may
 “ be notwithstanding as holy and just as ever was
 “ Peter, or Paul, or the Mother of Christ : If all
 “ this be true, (as Martin Luther warranteth us)
 “ who can complain (saith the defence of the Cen-
 “ sure) of the had Way to Heaven ? who can say
 “ the Gate is streight, as Christ our Saviour did ?

If these things be so, are not they great Fools
 that mortify their Bodies austerely, fasting and pray-
 ing ? Christ our Saviour said : *Regnum Cælorum*
vim patitur, & violenti rapiunt illud. But Luther
 says that saying of Christ is but a Fable, for so
 much as by only believing you are as holy as the
 blessed Virgin the Mother of our Saviour; for accord-
 ing to his Articles of Justification by Faith only, he
 holds fasting, praying and good Works have no in-
 fluence upon Salvation.

But nothing of Luther's Doctrine is more impious
 and abominable, than his abolishing the Mass upon
 a conference he had with the Devil, to whom in
 the end he yielded; this made Mr. Walsingham a
 prudent Man, in his search into Matters of Religion,
 say Mr. Deane or Downham (who much praised Luther
 for a holy Man) I also esteemed Luther to have
 been a Man of God, but now I find him by what
 the Author of the Defence of the Censure says, to
 have been a very bad Man, and to have opposed him-
 self

self against the Church of Rome by instigation of the Devil himself, with whom he had much conference, as is proved out of his own Works. “ And
 “ surely Sir (saith he to *Doctor Downham*) I think
 “ it concerneth me to be of some better Faith, and
 “ Religion, than such as should have the original
 “ and beginning from the Devil ; for what concord
 “ can there be between *Christ* and *Belial*, Light
 “ and Darkness ?

Luther himself sets forth his conference with the Devil in these Words. *Contigit me sub mediam noctem subito expergesieri, ubi Satan mecum cepit ejusmodi Disputationem ; audi inquit Luthere Doctor perdocte, &c.* That is : “ It happened (saith *Luther*) upon a certain time that I was suddenly awaked about midnight, then *Satan* began this Disputation with me, saying : Hearken right learned *Doctor Luther*. (*Nosti te quindecim annis Celebraſſe Miſſas privatas penè quotidie, &c.*) Thou knowest, thou hast celebrated private *Masses*, for the space of fifteen Years, almost every Day, what if such *Masses* were horrible Idolatry ? What if *Christ* his Body and Blood were not present there, but that thou only didst adore Bread and Wine ? Whereunto I answered (saith *Luther*) that I was an anointed *Priest*, received *Unction*, and *Consecration* from a *Bishop*, and did all these things as from the Commandment and Obedience of my Elders, why then should I not consecrate ?

There passed after other Arguments of *Satan* against the *Mass*, and *Luther's* replies, among others, *Luther* said that he celebrated *Mass* in the Intention and Faith of the Church, and that the Church did rightly believe and think : But (saith

¹ *Luth Tom. 7. Wllte printed anno. 1558. Miſſa. privata &c. unct. Sacerd. fol. 228.*

² *Lib. de Luther)*

Luther) *Satan è contra fortius & vehementius instans, age, prome ubi Scriptum est, &c.* That is : “ *Satan* urging and replying more vehemently, said, go to, show me where it is written that an ungodly and unbelieving Man may consecrate in the Faith, and Intention of the Church (where hath God taught or commanded this?)” To which Interrogations and Arguments of the Devil, *Luther* confessing that he could not answer, did yield in all Points here touched by him, except in only one, which was against the real presence.

^bIt is remarkable that the Divines of *Wittenberg* publishing their Reasons of abrogating the *Mafs*, delivered the very same Reasons and Arguments that the Devil brought against the *Mafs* in his conference with *Luther*, and among the rest this Argument. *Confugiebatis ad Mariam & Sanctos, illi erant mediatores inter vos & Christum, sic erepta est gloria Christo.* That is. “ You ran to *Mary* and the *Saints*, these were the Mediators between you and *Christ*, and so glory, and honour, is taken away from *Christ*.”

Here you see, gentle Reader, that “ *Luther* yielding to the Devil’s Reasons and Arguments abolished the *Mafs*, and that the *Wittenberg* Divines have made use of these Arguments made by *Satan*, and that *Luther* himself afterwards us’d the same Arguments against the *Catholicks*: And as *Mr. Walsingham* says in his search into Matters of Religion, that the same Articles are now held in *England*; namely against the *Mafs*, against the Ordination and Consecration of *Priests*, against the Real Presence, against private Receiving, and Communicating, about the Faith of the Church, about honouring and Invocation of our *Lady*, and

^a *Hospinian. in his Histir. Sacram. part. 2. printed Tiguri 1612. fol. 20*

“ other

“ other *Saints* : And what is yet more Marvellous
 “ to me here, is that the Devil alledged such Ar-
 “ guments against *Papists* Religion, in favour of
 “ Protestants, as though he had loved the Protef-
 “ tant Religion, and hated that of the *Catholicks*,
 “ which they would say, is a good Sign, that the
 “ *Catholick* Religion is the Truth. And really
 “ the *Catholicks* in all Reason ought to think so.

Now let any Man think with himself of what
 Spirit a Man so conversant with the Devil was,
 (who says,) ⁱ “ *Diabolus frequentius, & propius mi-*
 “ *hi condormit, quam mea Catharina*”. That is :
 “ That the Devil doth Sleep with me oftener and
 “ nearer unto me than my own *Catharine*, (that is
 “ to say than my own Wife *Catharine Boren*,”) or
 could Write any thing of true Religion and Piety.
 And how dangerous a Point it were for a Man to
 rely much upon him, that was so beset with con-
 trary Spirits and Devils. For as the Spirit of Christ
 cannot but perswade good things, and true Doc-
 trine: So cannot the Spirit of the Devil but perswade
 bad things, and false Doctrine, either openly, or
 covertly, for it is the Devil's Function and Profession
 to deceive all Men, and lead them to Damnation.

“ The Matters of *Luther's* Conference with the
 “ Devil, falling out to be odious and shameful,
 “ sundry excuses are pretended in answer thereun-
 “ to. ^k Mr. *Charke*, and Mr. *Fulke*, do answer
 “ that by *Luther's* foresaid Discourse of his Dispu-
 “ tation had with the Devil, is meant only a Spiri-

ⁱ *Incollo. Mensal. Germ. Edit. fol. 281.* ^k *Cberk*
 in his reply to the Censure printed 1581. *Fulk* in his Treas-
 tise against the defence of the Censure printed by Thomas.
 Thomas p. 234. *Lavat.* in his Hist. *Sacra* printed Tiguri
 1553. fol. 24.

“ tual Fight in Mind, and no bodily Conference ”: Is it possible two Doctors of Divinity in the English Church would give so weak an Excuse? Did not *Lavather* himself confess it to have been an Apparition, *Luther* being awake? did not *Luther* himself, describing his Disputation with the Devil, say (as above:) *Contigit me sub mediam noctem subito expergefieri.* That is, It happened upon a certain time that I was suddenly awak’d about mid-Night, then Satan began this Disputation with me, &c. And says further that the Devil speaking with him, he burst forth all in Sweat, and that his Heart began to Tremble and Leap, and said further: (*Voce forti & grave utitur.*) “ The Devil hath a bass and strong Voice, &c. Doth he not further Write “ and affirm how that *Oecolampadius*, *Empfer*, and “ others were Slain with such horrible encounters”? Will *Fulk* and *Charke* tell us, that the Devil killed *Oecolampadius*, *Empfer*, and others in a Temptation. But Mr. *Sutcliffe* tells us, that *Luther* in his afore-said Discourse of this matter only declar’d his Dream: What? but his Dream? Mr. *Sutcliffe*? is there in *Luther*’s whole discourse hereof, so much as but mention of any Dream? Doth he not most directly to the contrary say: *That he was first sudden awak’d, and that then after Satan began the Disputation with him.* Do Men Dream waking? again doth not *Luthers* affirm of *Empfer*, and *Oecolampadius*, to have been Slain by such horrible Encounters, argue more than a Dream? Are Men I pray you Slain by Dreaming? Mr. *Sutcliffe*, your Answer is like a Dream, and did you think to delude us in this manner so grossely with an untruth?

¹ *Luth. Tom. 7. Wit. printed 1558, de Missa privata & unâ. Sacerd. fol. 230.*

C H A P. VIII.

C H A P. VIII.

*Of Luther's Pride, and Contempt of the Fathers :
And belying them.*

Luther says, the ^m Name of free will was most odious to all the Fathers : *Nomen (saith he,) Liberi Arbitrii Odiosissimum fuit Patribus.* Which is a foul Lye, for that no one thing is more frequent with all the Fathers than that Man hath free Will. ^a Did not St. Augustine write against the *Manicheans*, who denied free will. The Saint asserts free will in many of his Books. Among others he hath this special assertion : *Est igitur liberum arbitrium, quod quisquis esse negaverit Catholicus non est.* That is : *There is free will, which who denies is not a Catholick.* Doth not St. Augustine expressly say in one of his Epistles : *Valet liberum arbitrium ad opera bona, si Divinitus adjuvetur, quod fit humiliter petendo & faciendo.* That is, "Free will is able to do good Works if it be divinely aided, which is done by humbly asking Grace and making use thereof". Can there be a clearer expression of free Will made than this? Again the Saint says : *Lex jubere novit, gratia juvare, nec lex juberet, nisi esset voluntas, nec gratia juvaret, si sat esset voluntas.* That is : "The Law knows to Command, and Grace to help or assist. Nor would the Law Command, if there were not a free will to be Commanded, nor would Grace help free Will, if free Will alone

^m Luth. in colloq. Latin. cap. de libero arbitrio. ^a S. Aug. in Lib. de libero arbitrio. Iterum de gratia & libero arbitrio Item in Lib. de Vera Relig. cap. 14.

" could

“ could Work without Grace.” By this true Doctrine the pestiferous Calumnies of *Luther* are repulsed and Confuted, to wit, his assertion that there is no free Will, and that the name thereof is odious to the Fathers, and that the Papists teach a Man may keep and fulfill the Commandments by the proper forces of nature without God’s Grace. *Papistæ* (saith he,) *docent posse hominem propriis naturæ viribus, sine gratia Dei, mandata servare.* That is”: The Papists do teach that a Man may “ keep the Commandments of God, with the “ proper forces of Nature without God’s Grace”. Which is manifestly contradicted by all the Fathers, and all Catholick Divines and Schools: Read *Bel-larmin, Lib. 5. de gratia & libero arbitrio. Cap. 4. & 5.* Read *Coccius* who setteth down this Article: *That after the Fall of Adam, no Man can do any thing, by the proper forces of Nature, but hath need always of God’s Grace.* And besides all Scriptures alledged for the same, he citeth above an hundred Greek and Latin writers that confirm the same. You see by this what a lying Impostor *Luther* was in belying the Fathers touching free Will, and the need of God’s Grace in doing any good Work.

There never Lived an *Heretick* that more contemned the Veneration and authority of holy Fathers, than this Proud and wanton *Monk*. “ He “ falls upon *St. Hierome*, a famous Doctor of “ the Church in this kind. *Hierome* may be Read “ for History, but as for Faith, and true Religion, “ there is not one word to be found thereof in his “ Writings. And again: *Hierome* doth treat indeed of *Christ*, but only in Name: But of Faith, “ Hope, and Charity, he saith nothing at all”.

• *Luth. in collo. Germ. cap. descriptis patrum. Item in collo. Latino cap. de Patribus Tom. 2.*

O impudent, petulant, abominable *Luther*, that Wrote so intollerable a Calumny against Holy *Hierome*.

That St. *Hierome*, who Writ so many Tomes, especially commentaries upon St. *Mathew*, upon the *Epistles* to the *Galatians*, *Ephesians*, and *Titus*, upon the *Psalms*, and some of the Prophets, that Wrote many holy Works, that Wrote in a fair Stile against *Hereticks* (Monsters and Lyars as *Luther* was,) as *Vigilantius*, *Helvidius*, *Jovinianus*, *Montanus*, and the like : See *Bellarmin de Scriptoribus Ecclesiasticis ab Anno Domini, 300. ad annum, 400.* Where you shall find a great number of Books, and works St. *Hierome* wrote, and now can any Man imagine, that St. *Hierome*, that wrote so many Godly things and especially against *Hereticks* : And that there is not one Word, as *Luther* says, to be found in his Writings concerning Faith and true Religion, and that the Saint doth treat of Christ but only in Name : But of Faith, Hope, and Charity, he saith nothing at all.

Will you hear *Luther* speaking of the ancient Fathers, and the most famous of them, who contradicted his Protestant licentious Doctrine ? first he impudently affirms all of them to have been Blind, and most ignorant in *Scriptures*, and to have erred all their Life-time.

“ Of sundry Fathers in particular he Speaks
 “ thus. In the writings of *Hierome* there is not
 “ a Word of true Faith in Christ and sound Religion. *Tertullian* is very Superstitious. I have
 “ held *Origen* long since accursed of God. Of
 “ *Chrysostome* I make no account. *Basil* is of no
 “ Worth, he is wholly a Monk, I weigh him not

^p *Luth. Tom. 2. Witt. Anno, 1551. Lib. de Servo Arbitr. pag. 434. Luth. in collo. Cap. de Patribus Ecclesie.*

“ a Hair. *Cyprian* is a weak Divine. He adds
 “ further that the Apology of his Schollar *Philip*
 “ *Malancton* doth far exceed all the Doctors of
 “ the Church, and even *Augustin* himself”. Is
 not this a Luciferian Pride in this Apostata to despise
 all the venerable Fathers in this kind; and
 yet this wicked *Fryar*’s authority and Doctrine, is
 the first foundation of Protestancy: Let them look
 well to their Religion, I think they have need.

As *Luther* abolished the *Mafs* and began his work of
 Opposition to the *Romish* Church, by the Conference
 and Direction of Satan: So he endeavoured also to
 prove that he took Satan’s Spirit in his Actions and
 Writings. We have now showed how scornfully
 he hath reviled the Fathers, let us now see how pe-
 tulantly he abuseth a great Monarch King *Henry* the
 eighth. “ I talk (saith he to King *Henry*) with a
 “ lying Scurril, covered with the Title of a King,
 “ a Thomistical Brain, a clownish Wit, a doltish
 “ Head, a Bugg, an Hypocryte of the Thomists,
 “ most wicked, foolish and impudent *Harry*. This
 “ glorious King lyeth stoutly like a King. And
 “ here now must I deal not with Ignorance and
 “ Blockishness only, but with obstinate and impu-
 “ dent wickedness of this *Harry*: For he doth not
 “ only lye like a most vain Scurre, but passeth a
 “ most wicked Knave, in detorting of Scripture.
 “ See whether there be any spark in him of an ho-
 “ nest Man. Surely he is a chosen Vessel of the
 “ Devil, I would to God Pigs could speak, to judge
 “ between this *Harry* and me. But I will take
 “ Asses that can speak. Judge you (ye Sophists of
 “ the Universities of *Paris*, *Lovan*, and *Cullen*)
 “ what this *Harry*’s Logick is worth. I am asham’d

¹ *Defen.* p. 16. fol. 377.

is this in a runnagate Fryer.

Pride of an Apostate against three famous Universities.

² How intollerable

³ Fol. 339.

⁴ See the

“ (*Harry*)

“ (Harry) of thy impudent Forehead, which art
 “ no more a King now, but a sacrilegious Thief
 “ against *Christ*’s own Words. I will seign here
 “ certain Fools and Madmen, to the End I may set
 “ out my King in his Colours, and shew that my
 “ bedlam King, doth pass all Bedlamness it self.
 “ What need had I of such Pigs to dispute with-
 “ all? Thou lyeest in thy Throat foolish, and sacri-
 “ legious King. This Block my L. M. *Harry* hath
 “ taught together with his Asses and Pigs, and
 “ now he is mad and cryeth, and foameth at the
 “ Mouth. Neither could I with all my Strength
 “ make this miserable King, so filthy and abomina-
 “ ble a Spectacle to the World, as he by Fury
 “ maketh himself. What Harlot ever durst brag of
 “ her Shame, as this most impudent Mouth of his
 “ doth? This Fool must have a Dictionary to learn
 “ what a Sacrifice is. Oh! unhappy that I am, to
 “ be inforced to lose time with such Monsters of
 “ Folly, and cannot get a learned Man to contend
 “ with me.” So he.

And I leave infinite dispiteful, slanderous, and
 scurril Words, which this impudent Apostate useth
 against his Majesty. And some are to dishonest, as
 I am ashamed to *English* them, as where he saith :
 “ “Jus mihi erit Majestatem Anglicam stercore
 “ conspergere. And again : w Sit ergo mea hæc
 “ generalis responsio ad omnes sentinas insulsiſſimæ
 “ hujus larvæ. Again : * Hæc sunt robora nostra,
 “ adversus quæ obmutescere coguntur Henrici,
 “ Thomistæ, Papistæ, & quicquid est sæcis, sentinæ,
 “ latrinæ impiorum & sacrilegorum ejusmodi : sordes
 “ istæ & labes hominum Thomistæ & Henrici, Sa-
 “ crilegus Henricorum, & asinorum cultus, furior
 “ insulsiſſimorum asinorum, & Thomisticorum pro-

“ Fol. 333.
 rayling speech

w Fol. 337.

* *Luther’s spirit in*

“ corum : os vestræ dominationis impurum & sacrilegum.” And an hundred more like Sentences.

CH A P. IX.

Of LUTHER's Incontinency.

LUTHER after his Conference with the Devil (having resolved to build upon this Foundation the Structure of his Reformation) endeavoured by all Means to gain to his side many Poets, Painters, Players, and Printers, to discredit with scoffing Ballads, Pamphlets, Poems, and Pictures of the Roman Religion (which until then had been called and esteemed the only Catholick and Apostolick) and to divulge his new Doctrine, amongst ignorant and vitious People. For the Encouragement of dissolute Clergy Men to joyn with him he taught (against the Doctrine and Practice of the whole Church, ever since the Apostles times) that Priests, and professed Monks and Nuns might lawfully marry, and were bound to do so.

The Liberty of marrying, and joynning together Monks, and Nuns, with his principle of Justification by only Faith, drew to him from sundry parts of *Europe* incontinent Clergymen, (all Monks and Nuns, that were weary of solitude and penance ran out of their Cloysters) some of the chiefeft of those Apostates were *Caroloftadius*, Arch-Deacon of *Wittenberg*, *Iustus Jonas* head of a College of Canon Regulars, *Oecolampadius* a Monk of *St. Bridget's* Order, *Zwinglius* a Canon of *Constance*, *Martin Bucer* a Dominican Fryar, *Peter Martyr* a Canon Regular, and some Augustin Fryars of *Luther's* own Order, each of these having taken a Wenche
were

were engag'd in *Luther's* Quarrel against the whole Church. And they so domineered with their dancing Women and Nuns, and with the favour of the People given to all kind of Liberty and Dissolution, that they dar'd say : *Omnia judicemus & reganemus.*

A Word or two in particular of *Luther's* flaming Incontinency. Few have ever matcht him that way ; (though we should compare *Mahomet* the Author of the *Alcoran* with him *Luther* would not yield to him in Lust or Dissolutness.) Before his Apostacy from our Catholick Church during the time he was a young Man and Monk, he lived in his Monastery, punishing his Body with Mortification fasting and Prayers, honoured the *Pope* out of meer Conscience, kept Chastity, Poverty, and Obedience. So saith ^a *Simon de Vyon.* And whatsoever (saith *Luther*) I did, I did it with a single Heart, with good Zeal, and for the glory of God, fearing grievously the last Day, and desirous to be saved from the bottom of my Heart. But after his revolt from the Church hearken to what he says, and his most barbarous speeches. ^b Nothing (saith he) is more sweet or loving upon Earth than is the Love of a Woman if a Man can obtain it. And again : ^c He that resolveth to be without a Woman, let him lay aside from him the Name of a Man, making himself a plain Angel or Spirit : yet more. As it is not in my Power, that I should be no Man, so it is not in my Power that I should be without a Woman, &c. In so much as he acknowledgeth himself to have been almost mad through the rage of Lust, and desire of Women : exclaiming out yet further, and saying, “ I “ am, burned with the great Flame of my untamed Flesh, &c. But saith he. It sufficeth that

^a *Vyon upon the Catalogue of the doctors printed 1598. pag. 180.*

^b *Luth. Works upon the Galatians Englished in Cap. 1. fol. 35.*

^c *In Prov. 31. v. 1. Luth. Tom. 7. Wittemb. in Epi. ad Wolfgangum fol. 505.*

“ we have known the Riches of the Glory of God,
 “ the Lamb which taketh away the Sins of the
 “ World, from him Sin cannot draw us although
 “ we should commit Fornication, or kill a thousand
 “ Times in one Day.” In fine having left off Prayer,
 and all Mortification for eight Days together, at
 the last having cast off his religious Habit Anno
 1524, He did in a speedy Accomplishment of his
 longing Desire, marry even upon the sudden *Catherine Bore* (one of the nine Nuns that *Leonard Keppen*
 on the 7th Day of *April* 1523, brought to *Wittenberg*
 from the Monastery of *Nimpfen*) having in the
 Evening invited to Supper, *Pomeran*, *Luke* the
 Painter, and *Apelles* the Lawyer, he then so finished
 the abominable marriage for which by the most
 antient and imperial Laws, soon after the time of
Constantine the Great, he should have lost his Head.
Jovinian the third Christian Emperor after *Constantine*
 published this Edict. *Ut qui Sacratam Virginem vel ad nuptias contrahendas pellicere conaretur, &c. Capitis supplicio mulctaretur.* And the fore-
 said Law is yet extant. *Cod. lib. de Episcopis & Clericis.* Where it is said. *Si quis non dicam rapere sed tentare tantum, jungendi causa Matrimonii Sacratissimas Virgines ausus fuerit, capitale pœna feriat.*

* *Oziander* and † *Melancton* do attest this Marriage of *Luther*.

All wanton Monks and Priests ran after *Luther*,
 each one with a Nun or a Wench; *Martin Bucer*
 a Dominican Fryar, and *Bernardus Ochynus* a *Capuchin*
 accomplished the like Sacrilegious Marriage with
 two Nuns; *Peter Martyr* being a Canon Regular
 of the Order of *St. Augustin* married at *Stratsberg*,

* *Zozom. Histor. Lib. 6. Cap. 3. fine.* * *Ozean. Centur. 16. c. 36. pag. 29.* † *Melan. in Epist. ad Ioac. Camer. de D. Lutheri conjugio.*

Dame Katherine the loose Nun, that ran out of her Cloyster at Metz in Lorrain : Yea the Arch-bishop of Cullen began his Reformation with marrying a Nun. So writes * *Osiander* : *Interea* (saith he) *Archiepiscopus Colonienfis Elector Gobardus Baro Truchessus Reformationem Religionis meditabatur ; & Matrimonium Agneti, quæ monialis fuerat, promisit, eamque tandem in uxorem duxit.* That is, The Arch-bishop Elector of Cullen, Baron Truches began the Reformation of Religion, and promised to marry Agnes that was a Nun, and at length married her. See further there pag. 953. How revolted Votaries the Protestant Bishops of England took Wives, namely the ensuing Hooper of Worcester : Barlowe of Chichester : Downham of Westchester : Storie of Hereford : Barkaley of Bath, and Wells, Coverdale of Exeter : Who all of them were professed Monks ; to whom might be added Sandes of York, and Crammer of Canterbury, (who still carried a Woman about with him) with divers others all of them formerly Catholick Priests.

One of the first that began to live in England scandalously was John Bale of Norwich a Carmalite Fryar, taking to him his Dorothy a lusty Wench, whom he called *fidelissimam conjugem*, this Fryar was after made Bishop of Ossory in Ireland.

Mark it well Sall how all these illuminated Doctors of your Protestant Religion, were declared Enemies to Chastity, and prophane breakers of their Vows, and began all of them the great Work of sanctifying the World, and reforming the Church, by marrying Nuns and other dissolute Women, without such Companions they could do nothing at all. Did the Holy Missioners sent from the See of Rome, St. Patrick to convert the Idolaters of Ireland, St. Austin the Benedictine the Pagans of England in

* *Osiander. Centur. 16. L. 4. cap. 18. p. 984.*

the time of the *Saxons*, and other Saints to other Kingdoms to enlighten them, and chace away Idolatry: Did (I say) these holy Missioners that brought in holy Religion by Miracles and Sanctity bring a long with them sacrilegious and naughty Women to accomplish the Conversion of Nations?

Now good *Sall* sit down a little I pray you and ponder with your self, if God, (a God of Piety and Sanctity) would send so wicked a Man as *Luther* to denounce his Word and Gospel to the World; a Man, who by a Conference with the Devil abolished the Mass, threw off his habit of Religion, and all Modesty and Virtue, married a professed Nun, and lived more like a Beast than a Man, who contemned in the highest Degree, the Veneration, Sanctity, and Learning of all the Fathers, who was possessed with a Spirit of an intollerable Pride, would God employ such a Man, a Slave of Lust, Pride, and the Devil, to give the true Light of the Gospel?

Think seriously, *Sall*, what small Reason, ^h Mr. *White* had to say of *Luther*. "This was the End of that good Man, whose Memory shall be precious in the Church for ever, and flourishing as the Rod of *Aaron* laid up in the Tabernacle."

After a due Ponderation of the premisses touching *Luther's* impious Doctrine, and incontinent and wicked Conversation taken out of the Writings of Protestants themselves, I do refer to the Readers own Judgment, whether we are to joyn in esteeming and terming him a holy Man, as certain Protestants do to the great Blemish of their Credit. Some of these are *English*: *Mr. Gabriel Powell* calls him holy *St. Luther*; *Mr. Jewell* calls him (above as

Mr. White in his way to the Church, printed 168. p. 428. ^h *Gabr. Powell* in his consideration of the Papists supplication printed 164. p. 70. †.

was

was said) a most excellent Man, sent of God to enlighten the World in the midst of Darkness ; Mr. Fox saith it pleased the Lord to send and set up Luther by his own mighty Spirit, he also Rubricates him in the highest Rank of his Confessors ; Mr. Whitaker, doth reverence him as the Father of Protestants ; other Protestant Writers of Germany and other Provinces call him *Elias: Condueter, and Chariot of Israel, and to be revered after Christ and St. Paul.* But all these high, strange, phanatical, and hyperbolical Praises given to this wicked Man are proved Lyes by the plain uncontroulable Allegations and Testimonies of other learned Protestant Authors, who are to be credited in this, *Quia res ipsa loquitur.*

CHAP. X.

What Fruits followed Luther's Doctrine and Reformation.

IT has been a constant Observation in all Ages and Times, that Men sent from God by extraordinary Missions as the Apostles and other Saints after them ; and also those sent from the See of Rome with ordinary Mission were Saints and Holy Men, and wrought Wonders and Miracles ; and great Devotion, Sanctity, Penance, Prayer, and change of Mens Lives to the better followed these Missions, whole Provinces amended their ill Manners, and Lives : Saints do holy things, *Bona arbor, bonos fructus facit.*

Now if we shall examine the Nature and Effects of Luther's Reformation, we shall find neither Miracles nor Sanctity in him, or the rest of his Brethren : And what Fruits did this new Doctrine produce

duce in the People ? Did those that received it become more holy than before, more modest, just, sober, or more penitent for their Sins ? Was Pride, Vice, and Dissoluteness abated or diminished after the pretended Zeal of these Reformers ? Did any Man mortify his Body, or crucify his Flesh with the Concupiscence and Vices thereof ? no such matter : A change indeed followed their new Gospeling and Reformation, it changed all to the worst ; Rapine, Usury, Adultery, and all kind of Uncleaness and Dissoluteness became greater then before, these were the first Fruits of *Luther's* extraordinary mission. *Mala arbor, malos fructus facit.*

Will you have all this evidently proved by the Testimony of prime Protestant Authors, whereof *Luther* is one ? He speaks thus : “ * The World
“ groweth dayly worse, Men are now more re-
“ vengeful, covetous, licentious, than they were ever
“ before in the Papacy : When we were seduced by
“ the Pope, every Man did willingly follow good
“ Works, and now every Man neither faith, nor
“ knoweth any thing, but how to get all to himself
“ by Exactions, Pillage, Theft, Lying, Usury,
“ &c.”

The second Author is *Erasmus* (one of Mr. Fox's Saints and Confessors in his Acts and Monuments) he says : ¹ “ Circumspice populum istum Evangelium,
“ cum, &c. profer mihi quem istud Evangelium,
“ ex commessatore sobrium ex impudico reddiderit
“ verecundum, ego tibi multos ostendam qui facti
“ sunt seipsis deteriores.” That is : “ Look upon
“ those evangelical People, bring me one Glutton
“ that this Gospel made sober, an incontinent Man
“ made chaste, I will shew you many that have

* *Luth. in Postilla super Evang. Tom. 1. Adventus Dominica 26. post Trinit.* ¹ *Eras. in Epist. ad vulturiam neocomum written Anno 1529.*

“ exceeded even themselves in wickedness, and he
 “ further saith: *Quos antea noveram puros, &c.*
 That is: “ Who have I known before pure, clean,
 “ sincere, and void of Craft and Knavery, I have
 “ seen these Men after professing this new Evange-
 “ lical Sect, began to speak of Maids, &c. “ to leave
 “ off their Prayers, to become very impatient, and
 “ vain, and meer Vipers in their Manners, and
 “ have as it were cast off human Nature, I speak
 “ what I know: And he saith yet further there.
Novi monachum, qui pro una duxerit tres, &c. “ I
 knew a Monk who instead of one Wife married
 three, and I knew a Priest, that after he had mar-
 ried a Wife, found out that she was married to ano-
 ther before. I will not name to you a certain Priest,
 whipt here at *Basile* about the Streets for his wick-
 edness being of the same Profession with these Gos-
 pellers, &c. He testify’d publickly, that after he
 had once addicted himself to that Sect, he ran into
 all kind of wickedness. I will not say what he told
 of the whole Sect, &c. hitherto *Erasmus*. ”

“ *Musculus* a famous *Lutheran* saith: “ Thus
 stands the Case at present with us *Lutherans*, that if
 any be desirous to see a great rabble of Knaves, of
 turbulent Persons, deceitful Coseners, Usurers, let
 him go to any City where the Gospel is purely
 preach’d, and he shall find them there by multitudes,
 for it is more manifest than the Day light, that there
 were never among the *Ethnicks*, *Turks*, and other
 Infidels, more unbridled, and unruly Persons, among
 whom all Virtue, and Honesty is quite extinct,
 than are among the professors of the Gospel. ” And
Sall is not this a fair Testimony *Musculus* gives of
 the first Fruits of your Reformation? ”

“ *Erasm. in Epist. ad Fratres inferiores Germaniae.*
Muscul. dom. 1. Adv. & in Lib. de Prophecia Christi.

Perhaps

Perhaps good Works and Sanctity some Years after followed your new Doctrine and Gospeling : I cannot find it so, but quite contrary : For Mr. *Stubbs* in his *Motives to good Works*, printed Anno 1596. In his Epistle to the Lord Mayor of *London*, saith : “ That after his Travel in compassing all *England* round about ; I found the People in most Parts dissolute, proud, envious, malicious, covetous, ambitious, careless of good Works, &c.”

And after him Mr. *Richard Giffery*, a Protestant Divine, in his *Sermon at Paul's Cross the 7th of October*, Printed 1604, page 31, saith : “ I may freely speak what I have plainly seen in the course of some Travels, and Observation of some Courses ; that in *Flanders* was never more Drunkenness, in *Italy* more Wantonness, in *Jury* more Hypocrisy, in *Turky* more Impiety, in *Tartary* more Iniquity, than is practised generally in *England*, particularly in *London*.” And if we may give Credit to the Relation of some Catholics and Protestants that come abroad, it is no whit better there at present.

The Centurists Cent. 7. c. 7. Col. 181. Complaining of the want of good Works among those of their own Profession, and speaking of the Catholick common people in the blindness (of Papistry as they term it) say thus. “ They were (the Catholics) so attentive to their Prayers, as they bestowed almost the whole Day therein, &c. They did exhibit to the Magistrate due Obedience ; they were most studious of Amity, Concord, and Society, so as they would easily remit Injuries, all of them were careful to spend their Time in an honest Vocation and Labour, to the Poor and Strangers they were most courteous and liberal, and in their Judgments and Contracts most true.”

Sall, is not this a fair Testimony we Catholics have from our Adversaries of Virtue, Piety and good Works,

Works ; strong it must be coming from Adversaries.

Now I would fain know how can *Luther*, and his new Reformation, save those that received his Doctrine ; he cannot do it by good Works, whereas himself, *Erasmus*, *Musculus*, and the *Centurists* Confess they had no *merita bona*, but *multa merita mala*. No good Works, no Justice, no Piety : he answers let him live as they please, and do no good Works ; let them have Faith, and live never so wickedly, they are sav'd : For this is a principal Article of *Lutheran* Faith and Doctrine, that " Who doth once truly believe, though he committed thousands of Murders, Adulteries, and most wicked Sins, cannot be separated from God, nor fall from his Grace," and, which is more, " cannot lose his Faith by any Sin." Let any Man judge, if there can be any principle and Article of Faith more desperate and impious than this.

CHAP. XI.

Of CALVIN's Doctrine, his Calumnies against Catholicks, and his Life and Conversation.

JOHNCALVIN, born at *Noyon* in *France*, an eloquent Man and famous with Protestants for his Writings, especially his Books of Institutions, which are more esteemed in *England* and wheresoever his Sect bears sway than the Canons of Holy Church, and the Doctrine and Authority of the ancient Fathers. He is very well described by a *French* Author, as thus : " Calvin, comme une meschante

^a *Georg. l' Apostre contre les 150. Heresies du Ministre la Banfferie, &c.*

H

" *Arraigné,*

“ Arraignée, a couru par dessus toutes les Here-
 “ sies passées, é de chacun en succée le venin le
 “ plus pernicieux, & en compësant, une venenade
 “ en a enbevionne la Christiente.” That is: “ *Cal-*
 “ *vin* like a venomous Spider hath run over all He-
 “ resies of former Times, and hath suckt out of
 “ each of them the most pernicious Venom, and
 “ made thereof a poysoned Potion, and gave there-
 “ of to drink to the Christian World.” He raked
 up many old Heresies from Hell, but nothing can
 be more blasphemous than two Articles of his Doc-
 trine. The one, that he makes GOD Author of Sin,
 affirming that he damns Souls to Hell by an eternal
 inevitable, and unalterable Decree and Judgment,
 without any regard had of their doing good or evil;
 is not this to make GOD, a God of Iniquity? as you
 would call a temporal Judge, a cruel Judge when he
 puts to Death a Prisoner without hearing any tref-
 pass or crime alledg’d against him, and whether he
 did or did not merit death: the *Scripture* all over
 tells us God is a holy God, and therefore in heaven
 the *Angels*, and the blessed Souls sing, *Sanctus, San-*
ctus, Dominus Deus omnipotens, qui erat & qui est,
&c. King David says: *b Quoniam non Deus volens*
iniquitatem tu es. Because thou art not a God that
 wilt iniquity. And elsewhere it is said: *Non est ini-*
quitas apud Deum. And Royal David further tells
 us, speaking to God: *c Odisti omnes qui operantur*
iniquitatem. Thou hatest all that work iniquity.
 Doth not Saint Paul say: *Nonquid iniquus est Deus!*
 d Is God unjust? And Calvin contrary to holy Da-
 vid and St. Paul makes God unjust and doing iniqui-
 ty, in condemning Souls to eternal flames without
 caring what they have done good, or evil: were
 ever spoken by the mouth of man, so horrible and
 impious words as these insuing of Calvin? *Dicitur*

b Psal. 5.

c Psal. 5.

d Ad Rom. Cap 3

Satan excæcare infidelium mentes, sed unde hoc nisi quod a Deo ipso manat efficacia erroris? lib. 1. *Instit.* cap. 18. *Seet* 2. And again he saith lib. 3. cap. 24. *Seet*. 13. *Vocem ad eos* (homines) *dirigit*, (Deus) *sed ut magis obsurdescant; Lumen accendit, sed ut red- dantur, Cæciores; Doctrinam profert, sed qua magis obstupefiant.* What Doctrine so diabolical as this of Calvin saying professedly, that when the Devil blinds sinners that the very efficacy of the error proceedeth from God? and that God speaks to sinners, but will not that they should hear him, that he sheweth them light, to the end they may become blinder than before; finally he saith God makes an offer of Salvation (to the reprobate) but with no intention of their having it. This Doctrine of Calvin affirming God to be Author of our sin, as it is impious in it self, so it displeased many Protestants, in so much as the Magistrates of Berne (though otherwise Calvinists) made it penal by their Laws, for any of their Territories, to preach Calvin's Doctrine thereof, or for their people to read any of his Books containing the same. *Vide libellum Senatus Bernensis, anno 1555.*

Himself acknowledged in *Decretum quidam* (and judgement of God to be horrible: *Calvin*) *horribile fateor*, and yet he will have it stand so: This Doctrine he hath in his Institutions and upon *Mathew*.

Calvin and other Hereticks interpret holy Scriptures, which in some places are dark, and the sense hard to be understood, with great presumption, and without invoking the aid of the holy Ghost, which makes them fall into errors and heresies. St. Peter himself doth attest this darkness in these words:

‘ My dearest, &c. do you account Salvation, as also,
“ our most dear brother Paul according to the wis-

‘ Lib. 3. *Instit.* cap. 23.
harmonie upon *Math.* cap. 13.

† 2. 3. 4. And in his
‘ *Petr.* 2. *Epist.* cap. 3.

dom given him hath written to you : as also in all his Epistles, speaking in them of these things, in the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the *Scriptures*, to their own perdition. It is certain that by reason of the difficulties in *Scriptures*, whether in the stile, or in the depth of the matter, the ignorant and unstable (such as Hereticks be,) do pervert St. *Paul's* writings, as also other *Scriptures* to their own damnation. Wherefore it is a very dangerous thing for such as be ignorant, or for wild witted fellows to read the *Scriptures*, for such conditioned men be they, that become Hereticks, and through ignorance, pride, and private fancy, meeting with hard places of St. *Paul's Epistles*, or other *Scriptures*, breed Heresies. The great Saints, and Doctors ^h *Augustine*, ⁱ and *Ambrose*, and ^k *Hierom*, tell us that not only the things treated of in the holy *Scriptures* but also the manner of writing, and inditing thereof, is high and hard, and purposely by *God's* providence, appointed to be written in such sort. For this reason the ~~holy~~ ^{learned} Saints and other in all ages by continual study, watching, fasting, and praying, had much ado to understand the *Scriptures*; did not *David* pray to *God* thus, give me understanding, and I will search thy Law? Did not the eunuch in the Acts, reading the Prophet *Esay*, say to *Philip*: How can I understand without an interpreter?

Truly if those holy Fathers and Doctors found the *Scriptures* hard after much study, and praying to *God* for obtaining light and the true understanding of *Scriptures*, I wonder how they were not hard to *Luther*, *Calvin*, *Zwinglis*, and other impious men.

^h *Ambr. Epist. 44.*
103. cap. 5. 6. 7.
Apost. Cap. 8.

ⁱ *Iherom to Paulinus Epist.*
^k *Psalms 128.*

^l *Acts of*

Saint Hierom saith expressly that the *Epistle* of *St. Paul* to the *Romans*, is wrapped in so great obscurities, that to understand it we need the help of the *Holy Ghost*; especially some passages in the ninth Chapter, and among others this: *Jacob I loved, and Esau I hated*, (and *God* saith so): *When they were not yet born, nor had done any good or evil.* The *Apostle* considered, that men reading this passage would take occasion to murmur against *God* as partial, and acceptor of persons, for loving *Jacob*, and hating *Esau*, that were both equal by nature and condition, both infected with original sin, and consequently both guilty of eternal Damnation: *St. Paul* says what shall we say then? Is there iniquity with *God*? But you will say, what did *God* see in *Jacob*, wherefore he loved him, and in *Esau*, wherefore he hated him, before they were born, or had done any good or evil? The *Fathers*, and learned Interpreters of *Scriptures*, answer thus: *In Jacob nihil invenit amandum, nisi Misericordiae suae donum. In Esau nihil odit nisi peccatum originale.* That is: “ That *God* found nothing in *Jacob* to be beloved, but the gift of his own mercy. Nor in *Esau* to be hated, but original sin. Now *Calvin* or another like him comes in and says: *Quid ergo?* what is here to be said? *Nunquid dicetur Deus iniquus, qui sine merito elegit Jacob, & Esau reprobavit?* That is: “ Will not *God* be esteemed unjust, that hath chosen *Jacob* without merit? ” *St. Paul* says *absit*, *God* forbid, and the *Fathers* that rightly understand *St. Paul*, do justify what he said, and give this unanswerable reason: *Quia Jacob pro misericordia elegit, & Esau pro justitia reprobavit; cum facit Deus* (saith *St. Augustine* upon this hard matter) *per misericordiam facit, cum autem non facit, per judicium non facit.* He that will busy himself to know wherefore *God* gives mercy to one, and not to another, let him well consider what the same Father says: *Scrutetur, qui potest, tam profundum judicium: verumtamen*

caveat precipitium. That is : “ Let him that Seeks
 “ to penetrate so deep a judgment be aware he fall
 “ not into a precipice.”

And that you may clearly see that *God* is just in
 his proceeding with *Jacob*, and *Esau*, The Fathers,
 and Divines give this evident reason. *In eo* (say
 they) *quod alicui datur ex mera gratia, injustitia non*
habet locum, si non datur alteri sine injustitia. That
 is : “ In that which is given to any one of meer
 “ grace, injustice hath no place if the same is not
 “ given to another, because grace or mercy can be
 “ done to one, and not to another without any in-
 “ justice.” Our *Saviour* makes this plain in distri-
 buting the penny or reward on the work-men, that
 came into the vineyard in the Morning, and at eleven
 of the Clock, for he gave the same to both : “ Those
 that came in the Morning thought they should re-
 ceive more than the others, and not receiving more
 than the others : “ They murmured against the
 “ Master of the vineyard, saying : These last have
 “ continued one hour, and thou hast made them
 “ equal to us that have born the day and the heats.
 “ But he answering, said to one of them, friend, I
 “ do thee no wrong : didst thou not covenant with
 “ me for a penny ? Take what is thine and go : I
 “ will also give to this last even as to thee also.”

If there were two men both being Christen'd,
 both believing well, and living well, if *God* should
 give Heaven to one, and should damn the other,
 then would *God* be termed unjust, partial, and for-
 getful of his promise : but respecting, or taking two,
 who both be worthy of damnation, (as all are before
 they be first called to mercy) then the matter stand-
 eth on meer mercy, and of the giver's will and libe-
 rality : in which case partiality or justice hath no
 place. “ *St. Augustine* giveth an example of two deb-
 tors : the one forgiving all, and the other put to pay
 all, by the same creditor. Another example.

“ *Math. cap. 20.* “ *Aug. lib. de predest. & gratia c. 4.* 1

I. Two

1. Two malefactors being condemned both for one crime, the prince pardoneth the one, and letteth the law proceed on the other.

2. Then the things that is pardoned, can not attribute his escape to his own deserving but to the prince's mercy.

3. The thief that is executed can not challenge the prince that he was not pardoned also: but must acknowledge he hath his desert.

4. The standers by, must not say, that he was executed because the Prince would not pardon him; for that was not the cause, but his offence.

5. If they ask further, why the Prince pardon'd not both, or executed not both: the answer is, that as mercy is a Godly vertue, so justice is necessary and commendable.

6. But if it be further demanded why *John*, rather than *Thomas*, was executed: or *Thomas*, rather than *John* pardoned: answer, that (the parties being otherwise equal) it hangeth meerly and wholly upon the Prince's pleasure.

In all this mercy of *God* towards some, and justice towards others, both the pardoned work by their own free will, and thereby deserve their Salvation: and the other no less by their own free will, without all necessity, work wickedness, and themselves, and only of themselves procure their own damnation. Therefore no Man may without blasphemy say, or can truly, that he hath nothing to do towards his own Salvation, but will live, and think he may live without care or cogitation of his end. Every good Christian must suppose, that in *God's* judgments there be many things secret, but nothing unjust: and therefore the good Man without Search of *God's* secret judgments, must work his own Salvation, as *St. Peter* doth advise, saying: "Wherefore brethren, labour

“ the more, that by good works you may make sure
 “ your vocation, and election. For doing these
 “ things, you shall not sin at any time.” By this
 St. *Peter* teaches clearly, that *God's* eternal Predesti-
 nation, and election consisteth with good works: yea
 that the certainty, and the effect, thereof is procured
 by Man's free will and good works. For this reason
 all the ancient *Patriarchs, Prophets, Apostles*, and
 all the Doctors, and Saints of *God*, exhorted the
 world, to fast, watch, pray, mortify their Bodies,
 and to sanctify themselves by good works, and them-
 selves lived so: hear St. *Paul* the great Doctor of
 Nations, telling what way he took to the kingdom
 of Heaven and making sure his election and vocation.
 This he spoke to the ancients of the Church
 coming to him from *Ephesus*. “ You know from
 “ the first day that I entered into *Asia*, in what
 “ manner I have been with you all the time, serv-
 “ ing our Lord with all humility, tears, and tempta-
 “ tions that did chance to me by the conspiracies
 “ of the *Jews*.

Who after these words of St. *Paul* the Oracle of
 the World, will tell us, that humility, tears, and
 temptations, are not necessary for gaining the king-
 dom of Heaven?

The other Blasphemy is, that our *Saviour* going
 down into Hell, suffered the flames and torments of
 the damned there, for satisfying the ^p Divine justice,
 and that without suffering in that kind, his death and
 passion had been no way profitable to mankind.
 He says the apprehension of the torments and pains
 our *Saviour* was to suffer in Hell, was the cause of
 sweating blood in the Garden, and that he feared his
 own ^a Salvation: did ever Man speak so horrible a
 Blasphemy? And says further that *Christ* nail'd upon

^p Calvin *super Math. the 27. cap. §. 49.*
^{lib. 2. Instit. cap. 26. §. 36.}

^a Calvin

the *Cross*, spake Words of despair. I will not spend time here, in telling you his Heretical Opinion of the Trinity, opening a way and door to the *Arrians*, wherefore *Franciscus Stankerus* reprehending *Calvin*, said: *Quis Diabolus O Calvine te seduxit contra Filium Dei cum Ario obloqui.* That is: "O *Calvin*! what Devil hath seduced thee to speak evil of the Son of God with *Arius*."

Certain calumnies of Calvin, against the Fathers and other Catholicks.

"*Calvin* accuseth against all sincere Conscience
 " four *Popes* in this Language. ¹ *Julius*
 " forsooth, and *Leo*, and *Clement*, and *Paul*, shall
 " be Pillars of the Christian Faith, &c. Which
 " never knew any other thing of *Christ* than that
 " which they had learned out of ² *Lucian's* School.
 " Is not this a strange impotency in accusing these
 " *Popes*?

" But what (*saieth he*) if three or four (*Popes*)
 " go astray, since the whole College of *Cardi-*
 " *nals* seem to have gone astray? For first these
 " are the principal *Articles* of that sacred Divinity
 " that reigneth amongst them: First, that there is
 " no *God*; secondly, that all things that are writ-
 " ten, and taught concerning *Christ*, are Lies and
 " Deceits; thirdly, that the Doctrine of the Life
 " to come, and of the last *Resurrection* are meer
 " Fables, &c. Thus far he.

And all this he setteth down resolutely as you see, without citing any one Author, or Authority in the Text or Margin, but only noting these Words:

¹ *Calvin lib. 4. Instit. cap. 7. lect. 27.* ² *Lucian*
 was an Atheist. ³ *Calvin lib. 4. Instit. cap. 7. lect. 27.*

The Atheism of Popes. All which is an impudent lying Accusation and Calumny.

Calvin in his first Book of Institutions writeth resolutely, *that in the first five hundred Years after Christ, there were never any Images in Christian Churches.* This is a false Calumny. And *Mr. Walsingham* in his search into Matters of Religion found it to be so in *Coccius* a Catholick Author, who cited the Words of twenty one Witneses, and some of those Fathers that lived in some of those five Ages, and *Mr. Walsingham* found all those Citations to be true.

Lastly, *Calvin* in his fourth Book of Institutions, and 19. chap. hath these Words against the Catholics, for esteeming as he saith, more *Chrism*, or *holy Oil* in Baptism, than Water. *Præterita aqua* (saith he) *& nullo numero habita, unum Oleum in Baptismo magni faciunt.* That is: "They letting pass, and esteeming nothing at all, the Water in Baptism, do only magnify their *Oil* or *Chrism*. Is not this a strange and bold Accusation about *Baptism*, whereas the *Protestants* themselves do know we hold Water essential and necessary to *Baptism*, not so *Oil*; and that we hold the *Baptism* of *Protestants* for good and essential though they use not *Oil*: Yea the *Council of Trent* hath so expressly determined the Matter, that none shall be *rebaptized*, that are *baptized* by *Protestants*.

How then comes this impudent Man to tell the World, that we esteem more the *Oil* than Water in *Baptism*? Even this manifest Calumny with others of the same kind takes away all credit and esteem from *Calvin*, and even for this Reason, *Sall*, you should not rely upon such an open Lyar in the Business of your Salvation.

^r *Calvin lib. 1. Instit. cap. 11.*
^s *Sess. 7. can. 2. & 4.*

^t *Council. Tred.*

Of Calvin's Life and Conversation.

AS concerning *Calvin's* incontinent and ill Life. *Hierom Bolseck* a Doctor of *Physick*, who lived at the same time with *Calvin* in *Geneva*, and was then of the same Religion, published the same, and confuted *Beza* that canonized *Calvin's* Sanctity and Virtues; but who would believe a Sodomite *Beza*, praising *Calvin* another Sodomite? *Bolseck* begins the life of *Calvin* with this Protestation. "I am here
 " for the love of Truth to refute *Thomas Beza's* his
 " false, and shameless Lies in the Preface of *Calvin*,
 " protesting before God and all the holy Council of
 " Heaven, before all the World, and the Holy Ghost
 " it self, that neither anger, nor envy, nor evil
 " Will, hath made me speak or write any one
 " thing against Truth, and my Conscience. (You
 are to observe that *Bolseck* being scandalized with *Calvin's* Life, became Catholick.)

Then he relates how *Calvin* was born at *Noyon* in *Picardy* anno 1509. and was a Priest and branded for Sodomy with a burning Iron upon the Shoulder, and therefore retired from his Country, and how this Punishment was testified by the City of *Noyon* under the Hand of a publick Sworn Notary to *Monsieur Bertelier* Secretary to the Council of *Geneva*, which Testimony (saith *Bolseck*) is yet extant, and I, and others have seen it: He then tells us of *Calvin's* incontinency with a Gentlewoman of *Mangis*, who, stealing from her Husband at *Lausanna*, made aboad at *Geneva* with *Calvin*; he also speaks of his Adulterous attempting at *Geneva* of the Lady *Ioland* of *Bredrode*, Wife to a sickly noble Man called *James Burgoigne* Lord of *Fallaise*, in so much as she perswaded her Husband to leave *Geneva*,
 and

and go to *Lausanna* where she revealed the whole Matter. Then he describes his delicate Diet, how his Wine was choice, and carried with him in a silver Pot, when he din'd abroad; that also special Bread was made for *Calvin* only, and the same made of fine Flower, wet in Rose-Water mingled in Sugar, Cinnamon, Anniseeds, besides a singular kind of Biscuit; and this he affirmeth as a Matter known to all *Geneva*: This delicacy of Diet was not prescribed to preserve his Health, but prepared to foment his Lust, and lewd Conversation with a Gentleman's Wife of *Lausanna* and others. This *Calvin*, (impious *Calvin*) after he had broken and defaced the Images of *Christ*, and *Saints* in *Geneva*, caused his own Picture to be set up in several places, and used also to give little Pictures and Images of himself to Gentlewomen, and Gentlemen to carry about their Necks. And when one told him, that some thought much of this, he answered, *Qui non potest hoc ferre, rumpatur invidia*. That is: *He that cannot abide it, let him burst with envy*. O prophane Hypocrite, that preferred his own Picture to the Image of *Christ*.

He attempted the working of a Miracle to prove his extraordinary Vocation, and Mission, to augment his own Credit, and to cheat the World with a feigned Miracle; you shall see how he came off. It happened thus. He agreed with a Poor Man called *Bruleus* a *Taylor* to feign himself Dead, promising him great Rewards, if he acted his part handsomely in this Tragi-Comedy, and would be secret; none knew of the Plot but *Bruleus*, and his Wife, who upon the Day and hour appointed, sat in her House lamenting her Husband's Death; *Calvin* passing by with a great Number of his Friends, (as it were by Chance) and hearing the Lamentation of the poor Woman, seemed to pity her sad Condition, and moved, forsooth, with Charity and
Compassion

Compassion, fell down upon his Knees with the rest of his Company ; praying in a loud Voice, and begged of *God* that for the Manifestation of his Glory, and for the Confirmation of his Servant *Calvin's* Doctrine and Mission, he would vouchsafe to revive the dead Carcass, which he took by the Hand, and bid him rise in the Name of the *Lord*. The Wife seeing her Husband did not move or rise, as he had promised, drew near, and perceiving he who had been well but half an hour before, was now Dead, lamented in good earnest the loss of her Husband, reviled *Calvin* as a Murtherer, Cheat, Hypocrite, Heretick, &c. And related to the whole Company what had past between them ; *Calvin* seeing *Bruleus* had acted his part more naturally than he wished, retired with haste and confusion to his Lodging.

This is one of the Miracles of Heretick Prophets, such as an *Arian* Heretick did Work, when he made a Man Blind that saw well before ; this made *Tertullian* say, ^a *Ipsi ((Apostoli) de mortuis suscitabant, ipsi (Heretici) de vivis Mortuos faciunt.* That is : *The Apostles raise the Dead to Life, and the Hereticks make those die that were living.*

Conradus Schlusselfurge (a Man of principal Estimation in the Protestant Church, and no less learned, and as great an Enemy to the *Pope* as *Calvin* himself) giveth this publick Testimony of *Calvin's* fearful end. ^b *Deus manu sua potenti adeo hunc Hæreticum percussit, ut desperata salute, demonibus invocatis, jurans, execrans, & blasphemans miserrimè animam malignam exhalavit ; obiit autem Calvinus morbo pediculari vermibus circa pudenda in apostemate seu ulcere fœtentissimo crescentibus, ita ut nulus as-*

^a *Tertul. de prescrip.*
win printed 1594. lib. 2. fol. 72.

^b *Schlusselfurge in Theolog Cal-*

assistentium factorem amplius ferre posset: That is,
 “ God in the Rod of his Fury visiting *Calvin* did
 “ horribly punish him before the Hour of his Death;
 “ for he so struck this Heretick, (so he term’d him,
 “ in regard of his Doctrine concerning the Sacra-
 “ ment, and of God being the Author of sin) with
 “ his mighty Hand, that being in despair, and
 “ calling upon the Devil, he gave up his wicked
 “ Soul swearing, cursing, and blaspheming; he
 “ died of the Disease of Lice and Worms, (a kind
 “ of Death, wherewith God often striketh the
 “ wicked, as *Antiochus*, *Herod*, &c.) increasing
 “ in a most loathsome Ulcer, about his privy Parts,
 “ so as none present could endure the Stench.

The same Author saith. “ *Scio & lego Beza*
 “ *aliter de vita, moribus, & obitu Calvini scribere,*
 “ *cum vero Beza eadem Hæresi, & eodem fermè*
 “ *peccato nobilitatus sit, ut historia de Candida*
 “ *ejus meretricula testatur, nemo ipsi in hac parte*
 “ *fidem habere potest*”. “ I know and read
 “ *Beza* to write otherwise of *Calvin’s* Life, Man-
 “ ners, and Death, but *Beza* being infected with
 “ the same Heresie (*he means the Denial of the*
 “ *real presence in the Sacrament*) and being ac-
 “ cused of the same Sin, as the History of *Candida*
 “ his little Whore makes good, no Man can give
 “ Credit to *Beza* writing *Calvin’s* Life.” A So-
 domite (as we have said above,) will not condemn
 another Sodomite.

Finally I give you here *Johannes Hærennius’s*
 Words, a protestant Writer, who being himself an
 earnest Calvinist, and at Geneva when *Calvin* died,
 testifyeth *Calvin’s* filthy despairing Death, himself
 having been present, and an Eye Witness thereof;
 whose words are as followeth: “ *Calvinus in*
 “ *desperatione finiens vitam, obiit turpissimo & fæ-*

^a *Joannes Herennius in libello de vita Calvin.*

“ *tidissimo*

“tidiffimo morbo, quem Deus rebellibus & maledictis comminatus est, prius excruciatuſ & conſumptus, quod ego veriffime atteſtari audeo, qui funeſtum & tragicum illius exitum, his meis oculis preſens aſpexi”. That is: “*Calvin* ending his Life in deſperation died of a moſt filthy and loathſome diſeaſe, which *God* doth uſe to inflict on *Rebels* and accuſed finners, being before tormented, and conſumed away, which I can truly atteſt, having been preſent and ſeen with mine Eyes, his tragical and curſed end”.

Tell me, *Sall*, after this horrible end of *Calvin*, a Pillar of the Engliſh Church, and your higheſt eſteemed Doctor, whoſe Inſtitutions are your golden Rules, what Angels have hurried him out of this World, to the Tribunal of the Son of *God*; and to what Eternity have they carried him, of Glory or Confuſion? Certainly ſuch a deſpairing End of his Life, can be no other than the beginning of an Eternity of Flames and Torments.

C H A P. XII.

Of Beza's Doctrine and Converſation.

THE aforeſaid *Hierom Bolſeck* wrote alſo the life of this filthy *Beza*, and what enormous villanies he committed.

Fiſt he ran away with a *Taylor's* Wife in *Callendor-ſtreet* in *Paris*, and ſhe then ſtole away her Huſband's Goods: He ſold away a Priory he had, to one for ready Money, and he had farmed it to another for five years, for Money before-hand: After his running away, theſe two fell to a publick Suit, which lies upon Record in the Court of *Paris*. He was accuſed for getting his Maid *Claudia* with Child

in *Geneva*; and then feigning himself and his Maid to be sick of the Plague, he procured they should be lodged in two Chambers of *Petrus Virettus* in another Garden: To conceal the sin, he had *Claudia* bled and strongly purged; so as she was delivered of a dead Child, which they buried in the Garden: The Barber that blooded *Claudia* confessed all this to Doctor *Bolseck* upon Oath. What doth *Beza*? To cover the foul Matter he composes a Hymn of certain spiritual Songs, of the great pains he suffered by vehemence of the Plague, and printed them at *Geneva*.

Sall, is not this a holy Man, fit to reform the Church of God, and to Sanctify the World? O abominable Impostor, that covered black sins, with spiritual Hymns!

Bolseck in publishing *Beza's* Life, Anno 1582, doth object against him many, great, and heinous Imputations, setting down in particular, with special naming of Times, Places, and Persons, and clear Circumstances. *Beza* printed seditious Books for stirring up, and fomenting civil Wars in *France*, whereof one was intitled the *French Fury*, another the *Truth*, another the *Watch*, another the *waking Bell*: He writ a most pestilent Book, intitled *De Jure Magistratum in subditos*. A thing so perfidious as Mr. *Sutcliffe* saith: "The Doctrine thereof doth wholly tend unto Trouble and Rebellion, doth arm the Subjects against the Prince, and overthroweth in Effect all the Authority of Christian Kings and Magistrates. Likewise, Ban-

^b *Sutcliffe* in his Answer to a Libel supplicatory, p. 75. and p. 92. ^c *Ban croft* in his Survey of holy pretended Discipline, printed 1593. Cap. 3. p. 45. and in his Book of dangerous positions, p. 21.

craft, Protestant Arch-bishop of *Canterbury*, delivers the same Opinion of that dangerous Heretical Book.

Who will be pleased to consider the Principles and Aphorisms of *Zwinglius*, *Calvin*, and *Beza*, the Tribunes of the furious People, Boute-feux and Ring-leaders of Rebellion, it shall appear clearly *ex effectis*, that *Geneva* is the School of Rebellion, and the Seminary of all the civil Wars in France, and if you will call to Mind, both their Beginnings, their Proceedings, and their continuance till this Time in the Kingdom of *France*: In all these three things are specially to be observed. 1. Their many Conspiracies. 2. Their many and great Battles against the King and his Officers. 3. And the horrible Outrages and Attempts, both incomparable for Cruelty, and incredible for Disloyalty.

To say no more of these things, let it serve to inform you of the open and actual Rebellion of these new Saints, who fought by the Sword in their Hands to compel the King to Pacification. Remember first that furious and memorable Battle, upon the Plain of *Dreux*; the Battle of *St. Dennis*, the Battle of *Ianac*; the Battle of *Coutras*; the Battle of *Moncontour*; and the besieging of *Roan*, where the King of *Nawarre* lost his Life. At *St. Dennis* the Constable was slain: And at *Tarnat* the Prince of *Conde*: And at *Coutras* the noble Duke *Joyeuse* ended his Days. The Fields of *France* were stained with noble *French* Blood; and accursed *Beza* was the greatest instigator of all Men living, in those Battles and Seditions, against his King, *Charles* the ninth, who was bound to defend the Catholick Religion prescrib'd in *France*, and professed for above 1300 years against all Heresiarks and impious Men that would chase out that Religion, and bring in Heresy. And by very Reasons of State, and the Law of Nations he was bound to do so, and to this purpose conducted the wise Counsel *Mecenas* gave

to *Augustus*, as an axiome *contra Novatores* as *Doyn* recordeth. Libro 52. “ Eos, qui in divinis aliquid
 “ innovant, odio habe & coerce: non deorum so-
 “ lum causa (quos tamen qui contemnit, nec sane
 “ aliud quidquam magni fecerit) sed quia nova quæ-
 “ dam numina ij tales introducentes multos im-
 “ pellunt ad mutationem rerum. Unde conjura-
 “ tiones, seditiones, conciliabula (res profecto mi-
 “ nime conducibiles Principatui.) That is: “ Hate
 “ those (saide *Mecenas* to *Augustus*,) that make any
 “ Change in Religion, and chastise them: not only
 “ for respect of the Gods (though he that condemn-
 “ eth them shall never do any great thing) but be-
 “ cause those new Gods do stir up the People to Mu-
 “ tation and Discord: From this spring up Con-
 “ spiracies, Seditions and dangerous Meetings, and
 “ Consultations (things no way agreeable, or pro-
 “ fitable to the Kingdom.) And surely by such
 “ innovation did *Beza* insinuate himself into the
 “ Favour of the discontented Princes, as *Conde*,
 “ *Collignie*, and others, and thereby cast the strong
 “ and flourishing Kingdom of *France* into such
 “ Convulsions, as it hardly ever recovered its for-
 “ mer Strength and Vigour.

No Man did ever more vilify and condemn the
 holy Fathers, than this wanton Poet; his insolency
 here is intollerable. Will you hear him utter the
 greatest petulancy that could be spoketh? “ Itaque
 “ ducere nec immerito quidem ut opinor consuevi,
 “ dum illa tempora Apostolicis etiam proxima cum
 “ nostris comparo, plus illos Conscientiæ, scientiæ
 “ minus habuisse; nos contra scientiæ plus, con-
 “ scientiæ minus habere, hæc mea sententia est.

Therefore (saith *Beza*) “ I was accustomed to
 “ say, and not without Reason, when I compare

^b *Beza* in *Epist. Theol.* printed Geneva 1572. *Epist.* 1:
 pag. 5

“ those

“ those Times even next to the Apostles with out
 “ Times,” that they (the Fathers) had more of
 “ Conscience, and less of Science; and we on the
 “ other side, have more learning, and less Conscience
 “ than they, &c. As for Conscience he said most
 true, but to prefer himself, and his Brethren Sec-
 taries, in Learning to the antient Fathers he would
 not have done it, unless the Spirit of Lying and
 Pride had thoroughly possessed him.

That we may lose no more Time with this Man
 of Abomination that prefers Calvin to all the Fa-
 thers in this Language. *Magnus ille Joannes Calvi-
 nus beatæ memoriæ veteres & recentiores omnes longe
 superant.* That is: “ The great John Calvin (of
 “ blessed Memory) did far excel all the antient Fa-
 “ thers, and later Authors also.” (He means in
 expounding, and interpreting Scriptures.)

Let us tell you what *Hesbusius* a learned Prote-
 stant says of him (worse cannot be said) “ Spurcifi-
 “ fimus suis moribus dedecori fuit ipsis diciplinis
 “ honestis, quique nefandos amoris illiciti concubi-
 “ tus, scortationes, fæda Adulteria, Sacrilego Carmi-
 “ ne decantavit orbi, non contentus eo quod ipse
 “ more proci in fimo volutaret, nisi etiam aures
 “ studiosæ juventutis sua illuvie contaminaret.”
 That is: “ *Beza* by his most dishonest and villain-
 ous Manners was a Stain to honest Studies, and
 Learning, who published to the World in wanton
 sacrilegious Verse, unlawful and horrible Copula-
 tions of his beastly Love, Whoredoms, and filthy
 Adulteries. Let us make an End with that known
 and scandalous Epigram by him made of his inordi-
 nate liking to his *Ganimed*, termed *Andebertus*, and
 to his young Woman called *Candida*, in which (as
 thereby appeareth) he much debateth; whether Sin
 he may prefer, and in the End concludeth with pre-

• *Heb. in Libro Vera & Sana Confessionis, &c.*

ferring

erring the Boy before his *Candida*." The Epigram hath this Title. *Theodorus Beza de sua in landidam & Andebertum benevolentia*. It begins thus. "Abest Candida, Beza quid moraris? Andebertus abest quid hic moraris? Tenent Parisii tuos amores, habent Aurelii tuos Lepores, & tu Vezelys movere pergis, procul candidula amoribusque. Imo Vezely procul valete, & vale pater, & valete fratres, nam Vezely carere possum, & carere & his & illis. A* non Candidula Andibertoque: (g) sed utrum ergo præferam duorum? utrum invisere me decet Priorem? An quenquam tibi Candida anteponam? An quenquam anteferam tibi Andeberte? Quid si me in geminas secem ipse partes? harum ut altera Candidam revisat, currat altera versus Andebertum? At est Candida sic avara novi, ut totum cupiat tenere Bezam, sic Bezæ est cupidus suus Andebertus, Beza ut gestiat integro potiri. Amplector quoque sic hunc & illam, ut totus cupiam videre utrumque, integris frui integer duobus. (h) Præferre attamen alterum necesse est, ah duram nimium necessitatem! sed postquam tamen alterum necesse est, Priores tibi defero Andiberte, quod si Candida forte conqueritur, quid tum? Basiolo tacebit uno."

Who understands this Epigram may tell you how fit a Man Beza was to reform the Church, or if God would chuse such an unclean Monster to do it.

C H A P. XIII.

A Brief Relation of the Manners and Conversation of others of the Protestant Religion, and pretended Reformers of the Church.

THose were Zwinglius, Philip Melankton, and others.

Of

Of Zwinglius.

HE was a Priest and Canon of *Constantia*, Prince of the *Sacramentarians*, a seditious and turbulent Man. He had a Conference with an evil Spirit, (*utrum albus an ater*, whether he was white, or black, he did not know) and upon the same he abolished the Mass as *Luther* did before him. He at once with other votary Priests, as continent Men as himself, offer'd a Petition to the *Helvetian Commonwealth*, which *Englisht* goeth thus.

“ We earnestly request, that the use of Marriage
 “ be not deny'd to us, who feeling the Infirmary of
 “ our Flesh, perceive that the Love of Chastity is
 “ not given us by God, for if we consider the Words
 “ of *Paul*, we shall find with him, no other Cause
 “ of Marriage, than for to satisfy the lustful De-
 “ fires of the Flesh, (*a Carnal saying and false*)
 “ which to burn in us, we may not deny, seeing
 “ that by means hereof we are made infamous be-
 “ fore the Congregation.” Was not this a fine
 Confession of *Zwinglius* and Companions? He had
 still in his Mouth this bloody saying, *Evangelium*
sitit sanguinem. That is: “ The Gospel thirsteth
 “ after Blood. Endeavouring by fighting, and by
 Bloodshed to inforce his new Gospel upon some
 Cantons, and Countries of the *Switzers*, he was
 slain armed in a Battle: And *Luther* gave this no-
 ble Character of him, *Obiit latro, & armatus obiit*.
 That is: “ The Thief dy'd, and he dy'd armed.”
 Now *Sall* think on it if this Man came from God
 or the Devil.

Philip Melankton.

A Divine of eminent rank among Protestants preferred by *Luther* to *St. Austin* himself, maintained three distinct Divinities, as there are three distinct Persons. He taught Polygamy to be lawful, and published so much by writing to *Henry* the eighth, holding his Divorce from *Queen Katherine* unlawful, but withal proposed to the King that he might lawfully at once with her take another Wife. "Re-
 " spondeo (saith *Melankton*) si vult Rex successioni
 " prospicere, quanto satius est id facere sine infamia
 " Prioris conjugii, ac potest id fieri sine ullo periculo
 " Conscientiæ cujusquam aut famæ per poligamiam,
 " &c." That is: " I answer if the King intends a
 " Divorce with his *Queen Katherine* for getting issue
 " he may do that far better and without Infamy of
 " the first Marriage, and lawfully without danger of
 " Conscience by Poligamy," that is to say by taking another Wife at once with her.

Jacobus Andreas,

otherwise named

Smedelinus.

WAS Chancellor in the University of *Tubing*, *Luther's* prime Schollar, no less esteemed in *Germany*, than *Calvin*, or *Beza* in *Geneva*, in the Colloquy at *Mompelgar* he encountered and over-matched *Beza*; yet the *Lutherans* themselves, who magnify his Learning, say he had no God, but *Bacchus* and *Mammon*: *Selnecerus* his great Friend and daily Companion gave this Testimony of his

Melan. concilia Theologica, printed 1600. p. 134.

Piety, that he never prayed going to Bed, nor rising in the Morning. *Sturmius*, a learned Calvinist, chargeth him with the crimes of Adultery, covetousness, and robbing of the Poor. * *Zanchius* saith he was taken in a publick Adultery. *Sall*, what a holy Doctor have you of this Man.

Caroloftadius.

A Rich-Deacon of the Cathedral of *Wittembergh*, a Man of a furious Nature, was the first *Sacramentarian*. It was singular in him, that being a Priest he married in the Year 1524, and a peculiar Mass was made and printed for the same: Which began thus. *Dixit Dominus Deus non est bonum hominem esse solum, &c.* That is: "God said, it is not good for a Man to live alone." The Prayer *Englisht* was, "O Lord which after so long blindness of unmarried Priests hath bestowed so great Grace upon blessed *Caroloftadius*, as condemning the Pope's Law, he hath presumed to take a Wife, bring to pass we beseech thee, that all other Priests may follow his Example." The rest of the Mass you may see in *Cochlæus* in the Year 1525. This unhappy *Caroloftadius* was so persecuted by *Luther*, as he lived miserably in the Country, and laboured like a poor Boor.

John Knox.

A Scotch-man, and Apostate married Priest, a Rebel and Boute-feux incendiary of the whole Nation, and a Murderer, raised a Rebellion, stirring up the Nobles, and common People against Queen *Mary* of Scots his Sovereign, and against her virtuous Mother the Queen Regent, of the Catho-

* *Zanch*, in *Epist.* printed 1609. lib. 2. p. 240.

lick, and most famous House of *Guise*, who died of Grief for the coming of Heresy into that Catholick Kingdom. This Man with a Rabble of Rebels deposed the Queen, and laid the Crown upon her Son's Head King *James* the sixth, (afterwards King of *England*, Grandfather to King *Charles* the second) an Infant: In fine the noble Queen sorely afflicted, flying into *England*; hoping to be protected by her Kinswoman Queen *Elizabeth*, after a long Imprisonment was put to Death by that cruel Woman.

This holy Man *Knox* began his Reformation with the Murder of Cardinal *Betune*, Arch-bishop of *St. Andrews*, in his own Bed-Chamber, and did afterward many bloody Tragical things: Notwithstanding all his Villanies, *Calvin* termed him an excellent and reverend Man, valiant Labourer in Christ his Church, restorer of the Gospel in *Scotland*, and in the End of a Letter to him writes. ^b *Vale eximie vir, & ex animo colende Frater.* And ^c *Beza* writes thus. *Johanni Knox Evangelii Dei apud Scotos instauratori, fratri & symmistæ observando.* And in another place. *Magnus ille Joannes Knox Scotorum in vero Dei cultu instaurando velut alter Apostolus. Heus malus malum scabit.* Impious impure Men, praise an impure impious Man. The Protestant Bishop of *Rocheſter* in his Sermon at *Paul's Cross*, gave a truer Description of *Knox*, calling him, and *Bucanan*, two fiery Spirits of the *Scotch* Nation. It is written that this wicked *Knox* was killed upon his Bed by a Devil. Sall, judge you if this End shewed him to come from God.

^b *Calvin in Epist. & respons. printed 1567.* ^c *Beza in Epist. Theologicis printed anno 1573. Epist. 74, pag. 333.*

Oecolumpadius.

A *Brigittin* Monk married a Nun, was a fierce Sacramentarian the next after *Caroloſtadius*, and after them *Zwinglius*, who they dying bore the Bell, and Name of that Sect. This *Oecolumpadius* was a Man of an unclean wicked Life, was found dead upon his Bed kill'd by a Devil, as Protestant Writers attest, and *Luther* among others.

Christopher Goodman.

* **A** *Englishman*, a seditious rank Rebel, and a great Companion to *John Knox*, writing of Queen *Mary* of England, speaks thus. *That wicked Woman Mary, whom you would truly make your Queen, &c. And again. God hath not given an Hypocryte only to reign over you, but an Idolatress also, not a Man, but a Woman, which his Law forbiddeth, and Nature abhorreth, whose Reign was never counted Lawful by the Law of God, &c.* He says again. *This ungodly Serpent Mary hath joyned her self with Adulterous Philip.*

Sall, is not this a Godly Homily of Obedience *Goodman* teacheth towards Sovereigns? And is not *Calvin* your great Doctor of the *English Church* a great Friend to Sovereignty, whilst he highly praises this scurrilous Rebel? You may observe one thing, how *Goodman* after Queen *Mary* died, wrote against his former Opinion, and acknowledged Queen *Elizabeth* to be a lawful Sovereign of *England*, and that the Law of God was not against her Government, nor that the Law of Nature abhorred it, he called her not Idolatress or Serpent, by which it is clear and plain, that this Rebellious Knave wrote only against Queen *Mary*, being a Catholick, whose

* *Goodman in his Book how to obey, p. 96.*

Title to the Crown was clearer, and better, than that of Queen *Elizabeth*, as all Men know.

Having said thus much of the forementioned Hereticks, and Reformers, let us now examine what kind of Men those were, that contrived the XXXIX Articles of the Confession of *England*, so highly valued by *Sall*, and preferred to true Theorems of Faith, (though many of them are condemned Heresies); after viewing what they have done touching said XXXIX Articles you shall be able to Judge of their Vices, and Virtues.

C H A P. XIV.

A Narration of the English Religion and Reformers in King Edward the sixth's Reign.

THE Earl of *Hartford*, the King's Uncle newly created Duke of *Somerset*, and Lord Protector of *England*, a Man neither fit to govern nor to be governed, his judgment being weak, and himself very willful and blindly resolute. To his infamy and destruction, he made choice of *Dudley* Earl of *Warwick*, (a Man of great judgment, and a deep dissembler) to be his chief assistant and director, both in Church, and in State affairs who was his greatest Enemy, which *Somerset* had not wit to see or discern, though all the world knew him to be *Somerset's* competitor. This crafty Man though he had been always a *Roman Catholick* in his judgment, (yet as many politicians use to do) he dissembled his belief, and soothed the Protector's inclination to the Protestant Reformation; and made Account those new Men for Propagation, and Preservation of their new Gospel and Doctrine would fix upon himself for their

their chief Patron and Director, and take with him, whom he would appoint for Sovereign of the Land; and to this purpose he much humoured their Madness and Zeal, while they were intoxicating the People with the Liberty and Pleasure of the new Religion. *Dudley* being all in all with the *Protector*, and having gotten the Power of the Militia into his own hand, he began to settle a new Religion in *England* upon the score of a refined Reformation, and to unsettle the government and ancient faith; and in doing all this he gave the World to understand the *Protector* did all, and thereby made him so odious that none could indure to hear his name or to live under his government.

This wicked Earl compassed what he went about to his own desire: His impious drift was to make his Son King, (who was Married to my Lady *Jane Gray* of the *Blood-Royal* and a Protestant.) In fine he contrived the *Protector's* Destruction, and had him put to Death, the young King to be poysoned, the Princess *Mary*, (afterwards Queen) to be excluded, and the Lady *Jane Gray* to be Crowned Queen of *England*.

For preparing the way to all those sad things this impious Man by force of the Army, (which was in his hands,) against his own Conscience in the first *Parliament*, and year of King *Edward's* Reign obtained in favour of Protestantcy, and those new Men, an act of indemnity for the new Preachers and Hereticks from penalties enacted by the ancient Laws of the Land against married *Priests* and Hereticks; and a repeal of the *English Statutes*, that had time out of Memory confirmed the imperial Edicts and Laws against Heresies. But in the second year and *Parliament* of *Edward VI.* it was carryed (though by few Votes, and after a long debate of above four Months) that the *Zwinglian* or *Sacramentarian* Re-

formation should be the Religion of *England*. *O tempora ! ô mores ! ô execrabilem Parliamenti Anglicani impietatem ! ô scelus Cleri Apostatantis !*

Who were the Contrivers of the XXXIX Articles and first Reformers of the Protestant Religion.

TRUE Faith and all Sanctity being chased out of *England* by the sins of the Clergy, and the wicked Laymen in the *Parliament*, the Charge of framing *Articles* of this new Religion, as also of composing the *Liturgy*, and a Book of Rites, Ceremonies, and Administration of *Sacraments* was committed to *Thomas Cranmer*, *Arch-Bishop* of *Conterbury*, and to some other Protestant Divines, who were all married *Fryars* and *Priests*, lately come out of *Germany* with their sweet-hearts ; *videlicet*. *Hooper* and *Rogers* Monks, *Coverdale* an *Augustin* Fryar, *Bale* a *Carmelite*, all these *Englishmen* : *Peter Martir* a Canon Regular, *Martin Bucer* a *Dominican*, and *Bernardus Ochinus* a *Capuchin*, (these three strangers came over with three galloping Nuns) invited by the *Protector* and *Cranmer* out of *Germany*, and appointed to Preach, and Teach in both Universities, and at *London*, who were to agree with the rest in the new modern form of Religion, which was a matter of great difficulty, because the tenets (which they untill then had professed) were irreconcilable: For that *Hooper*, and *Rogers*, were fierce *Swinglians*, that is *Puritans*, or *Presbyterians*, and joined in faction against *Cranmer*, *Ridley*, and other Prelaticks, *Hugh Latimer* of great regard with the common People ; he opposed himself to *Cranmer* and others for their opposing his pretension to the *Bishoprick* of *Worcester* ; *Coverdale* and *Bale* were both *Lutherans*, and yet differed, because the one was a rigid, the other a mild or half *Lutheran* :

Bucer

Bucer had also professed a kind of *Lutheranism* in *Germany*, but in *England* was what the *Protector* would have him to be, and therefore would not for the space of a whole year declare his opinion in *Cambridge* (though pressed to it by his scholars) concerning the *Real Presence*, until he had heard how the *Parliament* had decided the Controversy at *London*; and then he changed his opinion, and became wholly a pure *Zwinglian*.

The same tergiversation was used by *Peter Martir* at *Oxford*, and so ridiculously, that coming sooner in the first *Epistle* of *Corinthians* (which he undertook to expound) to the Words *HOC EST CORPUS MEUM*, than it had been determined in *Parliament* what they should signify; the poor *Monk* with admiration and laughter of the *University* was forced to divert his Auditors with impertinent comments upon the precedent Words. *Accipite, manducate, fregit & dixit, &c.* Which needed no explanation.

At length when the news was come, that both houses had ordered these Words: *HOC EST CORPUS MEUM*, should be understood figuratively, and not literally; *Peter Martir* said, he wondered that any Man could be of another opinion, though he knew not the day before what would be his own opinion.

As for *Bucer* he was a concealed *Jew*, (joined in contriving the XXXIX. *Articles* only to make good Days with his *Nun*) and died a *Jew*, being asked confidently his opinion of the *Sacrament* by *Dudley Duke of Northumberland*, in the presence of the *Lord Paget* then a Protestant (who testified the same publicly afterwards) he answered that the *real presence* could not be deny'd, if men believed that *Christ* was *God*, and spoke the Words, *THIS IS MY BODY*. But whether all was to be believed which

the *Evangelists* wrote of *Christ*, was a matter of more Disputation.

Peter Martir who came to *England* to cherish in pleasures his wanton *Nun*, whose death he lamented effeminately, was no Protestant in judgment, as is clear by what is said, and yet he join'd in the XXXIX *Articles*.

Bernardus Ochinus, (who loved Women so well as by an express written Book he affirmeth Poligamy or the lawfulness of having two Wives together) dying professed himself to be a *Jew*, and so whilst he lived in *England* was but a counterfeit Protestant to make bonchear with his *Nun*, and for this cause agreed to the XXXIX *Articles*.

Cranmer was a meer contemporiser, and of no Religion at all. *Henry* the eighth raised him from Chaplain to Sr. *Thomas Bullen*, *Ann Bullen's* Father, to be Arch-Bishop of *Canterbury*, to the end he might divorce him from *Queen Catherine*, and marry him to said *Ann Bullen*, which he did: Afterwards by the King's order he declared to the *Parliament*, that to his knowledge *Ann Bullen* was never lawfull wife to his Majesty (by which he let the World know *Elizabeth* her daughter had no right title to the Crown of *England*.) After this he married the King to *Ann of Cleves*, and when the King was weary of her, *Cranmer* declared this marriage also null, and married, and unmarried him so often, that he seemed rather to exercise the office of a pimp, than the function of a Priest; which (to requite one courtesy for another) made the King connive at his keeping a Woman, and at some of his Opinions, though somewhat contrary to the statute of the six *Articles*.

In King *Henry* the eighth's days, *Cranmer* professed to be Catholick, and wrote a book for the *real Presence*; In King *Edward* the sixth's days he professed Protestantcy, and wrote another Book against the
real

real presence; *Bishop Bonner* produced both those Books against him in judgment.

He conspired with the *Protector Somerset* to overthrow King *Henry's* will and testament; and afterwards conspired with *Dudley of Northumberland* to ruin the *Protector*: He joined with *Dudley* and the Duke of *Suffolk* against Queen *Mary* for the Lady *Jane Gray*; and immediately after with *Arundell, Shrewsbury, Pembroke, Paget*, and others against the same Duke: finally when he was condemned in Queen *Mary's* time for treason and Heresy, and his Treason being pardoned, hoping the same favour might be extended to his Heresy, he recanted and abjured the same; but seeing the temporal Laws reserved no mercy, for relapsed Heretics (who are presumed not to be truly, penitent or converted) he was so exasperated thereby, that at his Death (moved more by Passion then Conscience) he renounced the Roman Catholick Religion, to which he had so lately conformed.

These were the Godly men, who framed the XXXIX Articles of the Religion of the *English Church*, the Liturgy and the Book of Sacraments, Rites, and Ceremonies of the Protestant Church: and though it may seem incredible, that an *Atheist, a Jew, a Contemporiser, or meer Polititian, a Presbiterian, a rigid Lutheran, a half Lutheran, and an Anti-Lutheran, or Sacramentarian* should all make one Religion, yet when Men do but dissemble, and deliver opinions to please others, and profit themselves, and have no Religion at all, they may without difficulty concur in some general points of Christianity, framing negative Articles (such as many of the XXXIX. Articles are) impugning the particular truths of *Orthodox* faith. This was the case of the Church of *England*, and Men disagreeing in opinions made one Religion such as it was.

The

The Faörick of those *Articles* being raised as was said, let any Christian be judge whether it be more safe, and morerational to rely in matters of faith upon the Tradition of the whole Catholick Church, and ancient Liturgies, and Rites, and upon the Testimony of all the holy Fathers, and Counsels since the Apostles times, than to take the bare Word of *Cranmer*, a Man of slippery Life and Religion; Let any Christian Man (I say) be judge whether this Man together with *Ochinus* a Jew, *Bucer* an Atheist, (or at the best a Jew) *Peter Martir* of the Religion the *Parliament* would have him to be of; *Hooper* and *Latimer* and *Rogers* stubborn discontented *Presbyterians*; *Bale*, and *Coverdale*, *Lutherans*, two lewd and runagate *Fryars*, whether he that cares for his own Soul, should rather believe these wicked impious Men, in points of Faith, and matters of Salvation, than all the ancient Fathers and the holy Councils.

Let us now see after *Dudley*, and his faction of Protestant Religion, and the City of *London* had crowned *Jane Gray*, what became of them, and how long they were in the roose and prosperity.

Queen Mary's courage and resolution, and her own good right (Protestantcy being not as yet so deeply rooted) at once with those loyal Catholics, that waited on her virtue and fortune, quashed *Dudley's* Rebellion and design (those lewd *Apostate Monks* and *Priests*, that coined the XXXIX *Articles* then vanished away like smoke) and brought *Dudley* to his destruction; he was put to Death for Treason and Rebellion.

“ Upon the Scaffold he declared that he had never been a Protestant in his judgment, and only made use of its Principles and Profession for tem-

“ poral

“ poral ends, as to raise his Family, and make his
“ Son (married to Lady Gray) King, &c.”

He advertised the People of the new Religion's inconsistency with peace and quiet, that its Clergy were but ungodly Men, and trumpets of sedition. The substance of his speech is set down by Doctor Heylin a Protestant in those words. ^h “ He admonished the Spectators to stand to the Religion of
“ their Ancesters rejecting that of later date, which
“ had occasioned all the misery of the foregoing 30
“ Years, and that for prevention for the future, if
“ they desired to present their Souls unspotted in the
“ sight of God, and were truly affected to their
“ Country, they should expel those tempests of sedition, the Preachers of the reformed Religion;
“ that for himself whatsoever had otherwise been
“ pertended, he professed no other Religion than
“ that of his Father, for Testimony whereof, he
“ appealed to his good friend and Ghostly Father
“ the Lord Bishop of Worcester; and finally, that
“ being blinded with ambition he had been contented to make wreck of his conscience by temporising, for which he professed himself seriously repentant, and so acknowledged the justice of his
“ Death.

A Declaration (saith Doctor Heylin) very unreasonable whether true or false, as that which rendered him less pitied by the one side, and more scorned by the other. This is a more politick than pious observation of Doctor Heylin, would he not have Men to confess their Faults and profess their Faith when they are dying? And would he have them prefer the vanity of the pity, or scorn of the World, when they are to bid the whole World adieu, before the Satisfaction, and Salvation of the Soul?

Sall, hath there been so much as one Man of your first Doctors and Reformers, and of all those that

b Doct. Heil Eccles. Restau. Queen Mary pag. 19.

contrived

contrived the XXXIX Articles, hath there been (I say) so much as one just Man before God walking in all the Commandments and Justifications of our Lord without blame? One virtuous Soul that mortified his Body and loved Chastity? One Priest or Monk amongst them all that was *Bonus odor Christi*? No; but all of them lewd, dissolute, infamous Priests and Religious Men, that broke their holy Vows, Rebels against God, and against his anointed on Earth, Kings and Magistrates, raising Tumults and Seditions in all the Countries they lived in; such kind of Men they have been, though *John Fox* a ridiculous Man canonized many of them for great Saints, of which we shall treat more at large in the ensuing Chapter. They have been *Cores* that have rent the Coat, and Garment of *Christ*, and made a great Schism in God's Church: Like *Balaams* they have cheated God's People, for gaining Worldly Commodities and Pleasures: like *Cains* they have murdered Millions of Innocent *Abels* with Heretical Doctrine, and pestiferous Manners and Conversation:

You are not ignorant, *Sall*, of what *Saint Paul* writes to *Timothy*. “^b And this know thou, that “ in the last Days shall approach perilous times. “ And Men shall be lovers of themselves, covetous, haughty, proud, blasphemous, wicked, “ without affection: Incontinent, Unmerciful, “ Traitors, Stubborn, puffed up, and lovers of Voluptuousness more than of God.” Lay your Hand upon your Heart, *Sall*, and tell me were not all your Saints such? Did not they lead about captive silly Women loaden with Sins? Are not Nuns breaking out of Cloysters, such Women? Was there any of your Capital Reformers that hath not led with him a Nun, or some other Woman

^b 2. ad *Tim. cap. 3.*

covered with Sins, and from those they never separated, but for enjoying them, and their love, perished eternally?

Ah Sall, ah blinded Sall, have you for joyning with those flagitious Men, and embracing their new and Heretical Doctrine, deserted the Famous Doctors and Saints, Gregory, Ambrose, Augustine, and Hierom, and all the antient Fathers of the Church now glorious Saints in Heaven? Heu and Væ will fall upon you for a lost Man that began to stray in your old Age. Sall for shame: *Fuge ad folia in borto Paradisi, & absconde te a facie Domini cum peccantibus parentibus tuis, & Deo clamanti Sall ubi es, responde cum pudore, vocem tuam audiui Domine & timui, eo quod nudus essem, & abscondi me.*

C H A P. XV.

Sall (if he minds his Salvation) should not stay in a Church, wherein Murtherers, Traytors, Hereticks, Thieves, Necromancers, and other Malefactors are canonized for Saints.

IT is (saith Sall) a grievous reproach objected to the Protestant Congregation of the *English Church*, to say they esteem for Saints, Murtherers, Hereticks, and other Malefactors; it is so, Sall, and even such a reproach, as the Prophet objected to some Men that were *Socii furum*, Companions of Thieves: But if the Congregation of Protestants in *England* do this Day own and acknowledge for Saints, Murtherers, and other Malefactors; (*Ipsi viderint, volenti & scienti non fit injuria.*) While they do not disclaim in *John Fox's Calendar*, wherein he sets down for glorious Martyrs, and Saints, Murtherers, Traitors, Thieves, &c. But rather highly value the same,

same, so as it hath been publickly read in the Churches to the Congregation, do not they make themselves guilty of this reproach? *Fox* then is the Man hath done this great injury to the Protestants of *England*, if they will be sensible of it. This Man of his own Head, forged a *Calendar*, or Ecclesiastical Table of new Saints for the new *English* Church, out of Pride and Vanity, Emulation, and apish Imitation of our *Calendar*, for he would forsooth have a *Calendar* for his own Saints, (that indeed were no Saints) and in this *Calendar* he put down a great rabble of Hereticks, Thieves, seditious Persons, &c. And canonized of his own new Reformers whom he pleased, and left out whom he pleased.

By framing this impious ridiculous *Calendar*, he hath done a grievous injury to the Catholicks of *England*, to all the Saints of great *Britany*, and to the very Protestant Congregation. To the Catholicks those constant Professors of their Faith in the Days of *Edward* the sixth, and *Queen Elizabeth* (Days of sharp Persecution) that would not bend their Knee to *Baal* (there were blessed be God many thousands of them) *Lots* that remained pure in *Sodom*; in raising a *Dagon*, (a *Calendar* of false Saints,) against their *Arca*, (a *Calendar* of true Saints) but in the end our *Arca* hath fallen *Fox's Dagon*.

To the Protestants he hath done a very great affront, and dishonoured their Religion by setting down in his *Calendar* for Saints of their Communion known Hereticks, Traitors, Murtherers, Witches, and all kind of Malefactors, by which he hath made his own Protestants *Socios furum*, Companions of Theives: What more infamous to the Protestants of *England*, than the Company of wicked Men, some condemned for lewd Life, some for Theft and Sacrilege, others for Murthers and Conspiracies, others

thers for Witch-craft and Sorcery, and coming even to the destroying of their Prince's Person ; And is not this a holy Communion and Association of them to brag of ? This is the great honour that *John Fox* hath done to the Protestants of *England*, that *Luther*, *Bucer*, *Ochinus*, and those other Apostata Priests, Monks, and Fryars, that for love of the Flesh broke their Vows made to Almighty God, are set down for chief *Saints* in his *Calendar*.

He hath likewise highly injured the *Saints* in Heaven, in turning them out of the *Calendar* to make room for his new *Saints* ; to that effect he put out of his *Calendar* all the *English*, *British*, and *Scotch Saints*, that have been known for glorious *Saints*, by all the Ecclesiastical Histories of the World : What attempt more violent, what injury greater, than to strike out of the *Senate of Saints*, all the *Bishops*, *Martyrs*, *Confessors*, *Virgins*, *Eremites*, *Priests*, and *Monks* of great *Britain*, enjoying the blessed Society of *Angels*, and the happy Presence and Vision of their Master *Jesus*, the *Lamb of God*, and who is the Light and Lanthorn, and Sun itself of the Celestial City of *Hierusalem* ? And this he hath done, and all those he hath put out of their Seats, and Places, to make room for his new *Martyrs* and *Saints*, such as you will blush to see named for *Saints*.

Nor did *Fox* stay here ; but with great petulancy like a scelerate and prophane Man he dared to compare his new *Saints*, with our antient *Martyrs*, as *John Hooper* a married Priest with *Saint Policarp*. He resembleth *Tindal* in like Manner to *St Paul*, and his Scholar *Frith*, to *St. Timothy*.

Let any Man read his arrogant and blasphemous dedicatory Epistle, in the beginning of his Volume, to *Christ* himself, and he shall see the pride the Man had conceived of those his new *Martyrs*. For first

he asked of *Christ* this Question. * *Quæ gens, quæ lingua, quæ natio, quæ temporum vetustas, quæ hominum posteritas earum non cantabit laudes? &c.* That is: *What People, what Tongue, what Nation, what continuance of Time, what Posterity of Men shall ever be, that will not sing these new Martyrs Praises? &c.* † This was his Question, and you will easily imagine how quickly *Christ* could have answered the Goose (if he had been worthy of answer) to wit, that he should soon after see, and behold a posterity of the *English Nation* it self, that instead of Praising them, would defy and detest both them and their Doctrine, as also display their Wickedness to the whole World. And whether this time and posterity be already come or no, let the Reader judge by that, which in this Book he shall see set forth.

But now after *Fox* his Conference he had with *Christ* in Latin, he cometh down to Reason with the *Q. Majesty* in *English*, about the worthiness of the same Martyrs, and then turneth again to the *learned Reader* (for so he saith he must be) in another Latin Letter, where after many other insolent vaunts of his new Martyrs, he saith thus: * *Si non pœna sed causa Martyrem facit; non video cur non unum Cranmerum sexcentis Beckettis Cantuariensibus non conferam modo, sed prætulerim.* That is: *If the cause and not the Punishment make a Martyr, I see not why I should not only compare, but prefer also, one Cranmer before six hundred Becketts of Canterbury.* This is one Impudency, let us hear another: *Quid in Nicolao Ridlæo videtur cum quovis Divo Nicolao non conferendum?* That is: † *What is there in Nicholas Ridley, that may not be compared with any Saint*

* *Fox in Epist. dedic. ad Jesum Christum.*

† *Fox in his writing to Jesus Christ.*

‡ *Jerem.*

§ *Fox Epist ad doctum*

¶ *Impudent & ridiculous demands of John Fox.*

Nicholas

Nicholas *whatsoever*? To this every Man that hath read the life of St. Nicholas surnamed the great, (that was Bishop of Myra and so famous in the first Council of Nice) and hath either known the other Nicholas Ridley intruded into two Bishopricks of England at once, together with his Burgundian Wife, or shall read those things which afterwards I am to set down of him and his Actions out of Fox himself, when I come to his Festival Day, will easily be able to make full answer.

There followeth Fox his third demand of the learned Reader more impudent and impious than the rest. *Qua in re (saith he) Latimerus, Hooperus, Marshius, Simsonus, cæterique Christiani Martyrii candidati inferiores summis, maximisque illis Papistici Calendarii divisi, imo multis etiam nominibus non præponendi videantur?* That is: "In what one thing may Latimer, Hooper, Marsh, Simson, and other renowned Christian Martyrs, (in this Book contained) seem to be inferior to the highest and greatest Saints of the Papistical Calendar, or rather not to be preferred before them all for many respects? Here now you see his full Sense, and these his Martyrs are to be preferred before the highest and chiefest Martyrs of the Pope's Calendar.

But some one of the Protestant Congregation will tell me it is a flat Lye, that Fox hath canonized Malefactors for Saints; to wipe of this Stain I remit this Man to examine his Calendar by Years, Months, and Days; and to point out with a Finger some of them (for it were too tedious to pass over them all:) In the first place I give you ^k Sir John Oldcastle, and Sir Roger Aston, who with above forty more were hanged in St. Giles's Field for Treason and for actual Rebellion, and for conspiring the Death of King

^l Octob. 19. ^k Jan. 7. 8. 9. 10. Febr. 6. Enormities of divers Foxian Saints.

Henry the fifth, and of his Brethren: Who yet are made solemn Martyrs by *John Fox* in his Calendar, and distributed into divers festival Days for celebrating their Memories: behold two capital rubricated Martyrs of *John Fox* who dy'd for Rebellion and Treason. So write Catholick and Protestant Authors, as *Walsingham*, who liv'd at the same time with *Oldcastle*: Likewise *Stow* expressly speaks thus, towards the end of the Year 1417. ¹ Sir *John Oldcastle* taken by Chance in the Territory of the Lord *Powells* was brought up to *London* in a Litter wounded, during the Parliament, and there examined: which *Stow* sets down thus: "As soon as Sir *John*
 " *Oldcastle* was brought into the Parliament, be-
 " fore the King's Brother the Duke of *Bedford*,
 " Regent and Governor of the Realm, his Indict-
 " ment was read before him, of his forcible Insur-
 " rection against the King in *Saint Giles's Fields*,
 " and other Treasons by him committed. The
 " Question was asked, why he should not be doom-
 " ed to Die"? &c. But the said *Oldcastle* giving many frivolous Answers, and speaking nothing to the Point, the chief Justice admonished the Regent not to suffer him to spend the time so vainly, and was commanded to answer finally, why he should not suffer Death. To which he stoutly answered, that he had no Judge among them, so long as his Liege Lord King *Richard* was alive and in the Realm of *Scotland*. Which answer when he had made, because there needed no other Witness, he was condemned to be drawn and hanged upon a Gallows, and to be burned hanging upon the same. Which Judgment was executed on him the fourteenth of December in *St. Giles's Field*. Where many honourable Persons being present, the last Words that he spoke

¹ *Stow* anno 5. Henr. 5. pag. 572. ^m This *Rich.* then in *Scotland*, was a Mock King, a suborned impostor.

were to Sir Irpingham, adjuring him, that if he saw him rise from Death to Life again the third Day, he would procure that his feet might be in Peace and quiet.

Thus far are the words of Stow. Oldcastle was of the Sect of Wicklif. And who will not say now but that this traitor publickly executed for Treason, is a worthy Martyr for Fox's *Calendar* and *Martirology*? If Hacket the puritan put to Death in Queen Elizabeth's Days for saying he would rise again the third Day, as Oldcastle did say, and went devoutly to the Gallows as the other did, crying *JEHOVA, JEHOVA*, (as Stow setteth it down) * and at the Gallows no less bitterly rail'd against Queen Elizabeth, than Oldcastle did against that worthy King, Into his *Calendar* had he gone without further Consultation; and in some respect was fitter for it, being a Calvinist in the purest degree, which Oldcastle was not, as after shall be made appear.

It is also clear and manifest that ° Sir Roger Aston Knight with Sir John Oldcastle and others conspired King Henry the fifth's Death with his Brethern, and was taken in open Rebellion against him in the field of St. Giles in London, upon the year 1414. And was condemned of Treason, at Westminster, and on the Tenth of February, was drawn, hang'd, and buried under the Gallows, so relateth Stow. † And Holenshed in effect writeth the same, citing for his Authors Titus Livius, and Hall in the Margent. Stow, and Holenshed, as above weresaid, were both Protestants.

John Zisca also the famous Bohemian Murderer, who besides the Rebellion against his Prince and Leige Lord, was a common manqueller, began his Rebel-

* Stow anno 33. Eli. Christi Vero 1591. pag. 2289.

• Of Sir Roger Aston and his cause why he was hanged.

† Stow. in Chro. an. Dom. 1414. pa. 551 Holen. anno 1414.

lion by Murdering openly the Mayor of *Prague*, and other Senators; and then breaking violently into the Court, so afflicted the sick King *Vincislaus*, as he fell presently into a dead Palsy, and thereof soon after departed this Life. He continued that most cruel and outrageous Rebellion, against the afflicted Widow Queen *Sophia* his sovereign Lady, and against the Emperor *Sigismund* Brother to *Vincislaus*, lawful successor to that Crown, for divers year. And this with such slaughter, and opprobrious handling, especially of *Priests*, and Religions Men, as scarce is read in any other Barbarous History: calling himself in his Title *Monachomastix*, the Murderer of *Monks*. His cruel bloody Soldiers were a company of People called *Thaborits* from a *Castle* being on a hill (which *Zisca* call'd *Monthabor*, which he had taken by Treason and violence from a Catholick nobleman, killing both him, and all his that were within it,) who followed him for spoil and licentious Life. There were committed more outrageous insolencies, Murders, and grievous villanies in a few years, by the Directions of this cruel *Zisca*; than any other History doth relate in many Ages.

And at length being stricken by *God's* Hand with the Plague, being demanded of his friends (as ^a *Fox* himself confesseth) how he would be buried, he bid them to slay him, and make a Drum of his skin, therewith to terrify the Papists in their fights and Battles (as it was done) casting his carcass to be devoured in the field. This Relation of ^r *Zisca's* Life and Death is wrote by *John Dubravius*, Bishop of *Olmutz*, and by *Aeneas Silvius* that wrote this Story more at large, and out of whom *Fox* professeth to gather his Relati-

^a *The horrible Testament of I. Zisca a Bohemian Saint.*
^r *John Dubra. lib. 24. Histo. Bohem.*

on, who concludeth thus: *Divinitus tandem, ut par est credere, peste tactus expiravit, monstrum detestabile, crudele, horrendum, importunum, &c.*

And is it not cause of wonder that Fox in his *Calendar* allows to this bloody Zisca the place of a holy Confessor on the fifth day of February, though his Sect in Religion (being a *Hussite*) were far different from that of the *English* Protestants at this day.

John Claidon a *Currier* hath the place of a high Martyr on the third Day of February in the Year 1413. (Fox in another place gives him the year 1415.) This *Claidon*, who was an old *Lollard*, who upon confidence of his Sect, was grown such into a madness, that being a Layman, (and Currier by his trade,) he presumed to give holy Orders to his Son, and to make him *Priest*, and to celebrate *Mass* in his House upon the Day of his Mother's rising from *Child-Bed*, for which he being apprehended, examined, and lawfully convicted of Heresy, he was burnt in *London*, &c. so writeth the learned and famous *Walsingham*. " And behold the *Currier* made a glorious Martyr.

William Flower in like manner, the famous Apostata Monk, took a wife and came by Apostacy to be a Surgeon, and wounded with his wood Knife the Priest *John Cheltam* administering the *Blessed Sacrament* to the People with great Devotion in *St. Margaret's Church*, (he wounded him in his Head, Arm, and Hand wherein he held the *Chalice*) and said it was by the special direction and inspiration of God, he is set down in *Fox's Calendar* the ninth of April, for a holy Martyr, and he says of him in the end of his Martyrdom, " Thus indured this con-

¹ *Aeneas Sylv* in *Histor. Bohem.* cap. 16. " A Currier made himself a Bishop and his Son a Priest, " *Wals.* anna 2. Reg. Henr. 5. pag. 436. " *Fox* pag. 1432.

" stant

“stant witness, and faithful servant of God *William Flower*, the extremity of the fire.

Eleanor Cobham Dutchess of Glocester, and *Roger Only*, condemned publickly, the one for witchcraft and sorcery to Murder King *Henry* the sixth, the other for conjuring, to the same effect and purpose are both of them canonized upon the 12, and 13 of *February* for great Saints, the Dutchess for a Confessor, and the Conjuror for a Rubricated Martyr. The Author of this Relation is *Stow*, who says the Dutchess was condemn'd to certain penance which she performed, and was for all her life confined to the *Isle of Man*. Of *Only* the Priest these were his words: “That *Roger Only* (otherwise *Bullenbrook*) was condemned to be Hang'd, drawn and quartered at *Tyburn*, upon the 18, of *November*, (as he was) and she left to her penance.” It is here to be observed that said Dutchess and *Only* were not charged upon their arraignment and Condemnation for being of any other Religion than of the Catholick, yet *Fox* must by force have them of his Religion.

Collins a madman, and *Coubridge* who flatly deny'd *Christ* himself, and used most ugly and blasphemous Speeches against him, yea did put out his name of all Books, wherein soever he found the same, these are not left out, but rather put in for great Saints, and Holy witnesses of *Christ*; their Days are the tenth, and eleventh of *October*, and yet doth *Fox* himself confess, that one deny'd *Christ*, and that the other was mad when he held up a dog instead of the *Blessed Sacrament* to be adored in the Church. And was not *Fox* a madman when he canoniz'd this *Bedlam* a Saint?

William King, *Robert Debnam*, and *Nicholas Marsh*, all three hang'd in Chains by King *Henry*

3 *Stow anno Dom. 1441.*

the

the eighth in the 24th year of his Reign for theft and sacrilegious robbing of a Church in *Kent*, are proposed in this *Kalendar* for Godly Martyrs and holy People. *Fox* to honour those Holy men setteth down a very goodly printed pageant with this title over it. *William King, Robert Debnam, and Nicholas Marsh* hanged, for taking down the Rood of *Dovercourt*. Mark how *Fox* confesseth, they took down the Rood, and saith further, they did this to remedy the superstition of worshipping the Rood then us'd by Catholicks, and addeth those tender words of these his four thieving Saints.

Wherefore (saith he) *they were moved by the Spirit of God; to travel out of Dedham in a wonderous goodly night, both hard frost & fair Moonshine, &c.* By this he ascribeth stealing and robbing of Churches to the Spirit of God, and says God gave those Saints a very fair Moonshine night to go rob this Church. But what did King Henry and his Council judge thereof? * *Fox* himself tells you in this Language.

Notwithstanding (saith he) *these three, whom God had blessed with his Spirit, were afterwards indicted of Felony and hang'd in Chains, within half a year after, or thereabout.* Thus writeth *Fox* of these three holy Thieves, which were hang'd so solemnly in Chains for Robbery, and Sacrilege, which things yet (as you see) *Fox* is not ashamed to ascribe to the particular instinct of God's Spirit. Saint *Augustine* said of the *Donatists*, (those especially called *Circumcelliones*) who committed Robberies and killed one another, and after, were reputed Martyrs by their own faction: * *Vivebant* (saith *Augustine*) *ut Latrones, honorabantur ut Martires.* That is: "They lived as Thieves, and were honoured by those of their own Sect as Martyrs." The same we say of King, Debnam, and Marsh, *Fox's* holy Thieves.

* *Fox* pa. 940.

* *S. Aug. Epist. 68.*

So liberal is *Fox* in canonizing Saints, as he gathers into his Calendar many different Sectaries of opposite opinions, that cannot possibly agree or stand together, (you shall hereafter see them quarrelling and putting one another out of the Calendar) as *Waldensians*, *Albigentians*, *Wickliffists*, *Lollards*, *Hussits*, *Thaborites*, *Anabaptists*, and *Lutherans*, who abhor, and condemn expressly our *English* Protestant Religion at this Day, and each one defending, yeading for, his Sect, and in Maintenance of his peculiar Opinions, are here all coupled, and joined together, in this Calendar, as fellow-Martyrs.

He Canonizeth *John Wickliff*, from whom came the Sect of *Wickliffians*; “ and calleth him a chosen
“ Man, raised up by God for lightning the World,
“ and impugning the Church of *Rome*;” and yet *Wickliff* taught, and believed Articles, that the Protestants of *England*, at this Day, do not; as that, of the *real Presence*, * the Doctrine of *Purgatory*, and other Articles: Will you hear Sir *John Oldcastle*, a prime *Wickliffian*, his protestation at his Death, of believing the *real Presence*, after confessing Articles about the *blessed Trinity* and *Christ's Deity*. Sir *John Oldcastle* coming to treat of the Sacrament of the Altar, he protesteth thus, (as *Fox* himself writeth:) “ And for as much as I am falsely
“ accused of a Misbelief in the Sacrament of the
“ Altar; I signify here to all Men, that this is my
“ Faith, concerning that: I believe in that Sacra-
“ ment to be contained very *Christ's Body* and
“ Blood, under the Similitudes of Wine and Bread,
“ yea the same Body, that was conceived of the holy
“ Ghost, born of the Virgin *Mary*, done on the

* *Wickliff's Errors about that Sacrament; Accidentia non manent sine subjecto in eodem sacramento, substantia panis naturalis, & vini naturalis manent in sacramento Altaris. Errores damnati in Concilio Constantiensi.*
a Sir *John Old C. his Protestation at his death.*

“ Cross,

“ Cross, dyed and was buryed, and arose the third
 “ Day from Death, and now is glorify’d in Hea-
 “ ven.” The said *Oldcastle* shewed his Belief
 about three sorts of Men, thus: “ The holy Church
 “ I believe to be divided into three Sorts or Com-
 “ panies, whereof the first are now in Heaven,
 “ &c.^a The second sort are in Purgatory, biding the
 “ Mercy of God and a full deliverance of Pain.
 “ The third upon Earth, &c.” You see that *Old-
 castle* a *Wickliffian* doth clearly believe the Doc-
 trine of Purgatory, which *Fox* did not nor do the
 Protestants of *England* now, wherefore to this Speech
 of Purgatory, *Fox* thought best, (least it might dis-
 grace his new Martyr) to add this Parenthesis of
 his own (if any such place be in the Scriptures, &c.)
 which was perfidiously done of *Fox*. It is to be
 supposed that *Wickliff* held some things with us, and
 some things with the Protestants, and some things
 different from both, and yet *Fox* must have him
 and his Sect to be of his own Communion, and
 make him a Martyr, though he confesseth and so
 doth *John Ball* also, that he was never as much
 as imprisoned for his Faith, but his Bones were
 taken up forty Years after his burial, and burned by
 the Commandment of the Council of *Constance* for
 his Heresies discovered after his Death, and for this
Fox made him a Martyr, and consequently he be-
 came a Martyr without feeling any Pain, or with-
 out the Consent or Concurrence of his own Will.
 Take here some Articles of *Wickliff*’s Doctrine, to
 which I presume the Protestant will not agree.
 One is.

*That it is against Scripture for any Ecclesiastical
 Minister to have any temporal Possessions at all.
 What think you? Will the Ministers of England a-
 gree to this?*

^a *Fox* pag. 314.

Another. *That as long as a Man is in deadly Sin he is neither Bishop nor Prelate.*

Another. *That temporal Lords may, according to their own Will and Discretion, take away the temporal Goods from any Church-men whensoever they offend.*

Think you, that the Protestant Church-men of England agree to this Article?

Another. *Tithes are meer Alms, and may be detained by the Parishioners, and bestowed where they will at their Pleasure.* This Article also cannot ~~relish~~ Protestant Church-men.

These and many more Articles of *Wickliff* have been condemned by the Catholick Church as Heretical, and himself as an Heretick, though he held divers Points of the Catholick Religion, as holy Orders, Consecration, Excommunication, Purgatory, and other like. But *Fox* makes him a Martyr for holding some Points with the Protestants, though differing in other material Points.

But this is the Beggary of his new Church, that it cannot be made up but by such Dung-hill Clouts as *Wickliffians*, *Lollards*, *Albigensians*, and the like, which are cast off by the Catholicks and rejected, for that they have not agreed in every Point of the Catholick Belief, according to the Creed of *Athanasius*: Such is the Integrity, Severity, and Majesty of our Church, that we reject as spotted, and blemished Rags all such as believe not all Articles of Faith propos'd by the Holy Catholick Church: This is according to St. *Augustine's* Doctrine. *Ecclesia Universaliter perfecta est & in nullo claudicat.* That is: *The true Church is Universally perfect, and doth halt in no one point of Belief.*

Now you shall see how *Wickliff's* fellow-Saints condemned him for an Heretick, and consequently one that should not be placed in the Kalendar of Saints: *Luther* the great *Elias* and Prophet of Germany,

many, (as ^a *Johannes Cockleus* and *Surius* do recount :) held *Wicklif* for an Heretick : Such also was the Judgment of *Philip Melankton*, which against *John Fox* must needs be much available, who placed him for a fellow-Saint, together with *Wicklif* in his Kalendar. What then says ^b *Melankton* of *Wicklif*? he speaks thus, *Inspezi Wicklifum, qui valde tumultuatur in hac Controversia, &c.* That is: I have look'd over *Wicklif*, who behaved himself tumultuously in this Controversy (of the Lord's Supper) and more than this, I have found many Errors in him, by which a Man may make Judgment of his Spirit. It is certain, he neither understood nor held the Justice of Faith. He said in another place. ^c *Plane furebat Wicklifus qui negabat, licere Sacerdotibus tenere proprium.* That is: *Wicklifus* was plainly out of his Wits, when he did deny, that it was Lawful for Priests to hold any thing proper.

Well then, *Wicklif* a furious Man that stirred up Sedition, and was ignorant of the very Foundation of the Protestant Gospel, to wit, of their Doctrine of Salvation by only Faith, (as both *Melankton* and *Luther* affirmed *Wicklif* to be) with what Spirit, think you, doth your Apostate Fryar *Bale* call him an *Elias*, a *Morning Star*, an *Organ of Christ*, an *habitable of the Holy Ghost*.

But if you will listen to Catholick Writers who liv'd about the same time with *Wicklif*, as *Thomas Walsingham*, and *Thomas Waldensis*, in their learned Writings, you shall find him to have been one of the most pernicious, wicked, dissembling, hypocritical Impugners of Christ and his Doctrine, that

^a *Johann. Cochl. in vita Luteri. Surius in hist. Anno Dom. 1517 & 1518.* ^b *Melan. Epist. ad Fredericum Miconium.* ^c *Melan. in Apol. tit. de human. tradit. &*

in locis com. tit. de potestat. Ecclesi.

ever was in the Church of God. ^a *Walsingham* doth begin a Narration of *Wicklif* thus. *Eodem tempore ipse verus Hypocrita, Angelus Sathanæ, Antichristi præambulus non nominandus, Johannes Wicklif, vel patius* (wicked belief) *Hereticus, sua deliramenta concinnavit, reassumens damnatas opiniones, &c.*

That is : “ At the same time the very true Hypocrite, the Angel of Satan, the forerunner of Antichrist, the Heretick *John Wicklif*, or rather (*wicked belief*) not being worthy the naming, continued his mad and new Devices, renewing again old damned Opinions and Heresies, &c.

You see how holy a Man *Wicklif* was by the Testimony of Catholick Writers, who knew him better than *Fox* did ; however we must leave him a Saint to fill up that new Kalendar.

Fox is not ashamed to place in his Kalendar *Lollards* a Sect of Hereticks antienter than *Wicklifians* by fifty Years, who in some things held with the Protestants and *Wicklifians* against the Roman Church, as against the Invocation of Saints, Fastings, Prayers, and the Sacraments of Penance, Matrimony, Extream Unction, and the like : they had also particular Opinions of their own against Baptism, Eucharist, and the like. They had also their peculiar fanatick Opinions, (as *Tritemius* saith.)

1. “ That *Lucifer* with the rest of his Angels were injuriously thrust out of Heaven by *Michael* and his Angels, and consequently to be restored at the Day of Judgment. And that *Michael* and his Angels, are to be damned for the afore-said Injury, and to be delivered over to everlasting Punishment, from the Day of Judgment forward.

^a *Walsf. in hist. Ricard. Regis 2. Anno Dom. 1382.*

^c *The peculiar opinions of the Lollards according to Tritemius.*

2. “ That

2. " That our Lady could not bear Christ and
" remain a Virgin, for that so he should have been
" an Angel and not a Man.

3. " They held that God did only punish such
" Wickedness as is done upon Earth. But if any
" thing be done underground, it is not punishable.
" And therefore in Caves and Cellars under Ground,
" they were accustomed to exercise all Abominati-
" on. And of this he relateth a certain Story
" happened in Germany, which was that one *Gisla*
" (a young Woman of their Sect) coming to be
" burned for Heresy, she was asked whether she
" was a Virgin or not: whereunto she answered,
" that above Ground she was, but under Ground
" not.

This Heresy the *Lollards* grounded upon that
saying of the *Psalms*, *† Terram autem dedit Filiis*
hominum. That is: " God hath given the Earth
" to the Children of Men.

I will conclude in this Place with *Fox*, a Father
of Lies, the greatest Hypocrite and Falsificator of
that Age, or this; for Proof hereof I remit you to
Father *Persons* (a famous Man of blessed Memory,
a great Ornament to his Order and all the Church
of God) in the third Part of his Treatise in the Ad-
dition he made or the Relation of the Tryal made
before the King of *France* in the Year 1600, be-
tween the Bishop of *Eureux*, and the Lord *Plessis*
Mornay, Page 59, 60, 61.

" [§] I have had Occasion these Months past to pe-
" ruse a great Part of his last Edition of *Acts and*
" *Monuments*, printed the fifth Time in the Year
" 1596, and do find it so stuffed with all kind of
" Falshood, and deceitful manner of telling Tales,
" as I could never (truly) have believed it, if I had
" not found it by my own Experience. And I do

[†] *Psal.* 113. [§] *The Words of Fr. Persons.*

“ persuade my self fully (notwithstanding all his
 “ hypocritical Words and Protestations, which are
 “ more, and oftener repeated by him, than in all
 “ the Writers together, that I have read in my
 “ Life) that there is scarce one whole Story in that
 “ huge volume, told by himself, except when he
 “ relateth other Men’s Words out of Records, and
 “ thereby is bound to the formality thereof, but
 “ that it is falsified, and perverted one way or
 “ other, either in the Beginning, Middle, or End,
 “ by adding, cutting off, concealing, false trans-
 “ lating, wrong citing, or cunning juggling, and
 “ falsification.

He saith further. “ A certain learned Student of
 “ Divinity, brought to me of late thirty Places
 “ taken out of only two Leaves of *Fox’s Book*, to
 “ wit, from the twelve to the fourteenth, which I
 “ looking upon found them all most evident by con-
 “ ference of the Catholick Authors alledged by the
 “ said Student: and moreover, besides these thirty,
 “ I did discover so many other plain Falshoods, and
 “ manifest willful Lies, in those only two Leaves,
 “ as might well double the former number; and I
 “ do offer to prove them, one by one, if any Friend
 “ of *John Fox* will joyn Issue with me upon this
 “ Point.

In fine *Father Persons* concludes with *Fox*, that if
 all the Falsifications and Lies in his great Volume of
Acts and Monuments were well sifted, the number
 and Account would swell so high as it would much
 surpass *John Sleydan’s* Story in this kind (though he
 be the Protestant’s Protochronicler) out of whom,
 no less than an eleven thousand Lies were gathered
 by the Catholick Writers of *Germany*. Let *Fox* go
 along for his Companion, if not Master in the Art
 of Lying.

C H A P. XVI.

The fifth Query, what Company hath Sall forsaken, and who are they he now sticks unto.

TO this Query an Answer is soon given : That Sall having shamefully deserted the Catholick Faith, hath also abandoned their side, and hath passed to those that profess the Religion, or rather Heresy he hath imbraced. This is made manifest out of his own Words in his Recantation. ^a “ All considered well (saith he) I did conclude the way of the Church of *England* to be safer for my Salvation : Wherefore resolved to declare as I do hereby seriously, and in my Heart, without any Equivocation, and mental Reservation, in the presence of God and this Congregation ; I declare, that I do give my full and free assent to the XXXIX Articles of the Church of *England*, for Holy and Wise, and grounded upon the infallible Word of God ; acknowledging the *Romish* Tenets against them to be false and superstitious, especially that of Transubstantiation, as forcing upon Christians a Belief of monstrous Miracles, repugnant to human Reason, and not grounded upon divine Testimony.

Sall, there is an end of your going out of the Ark, not like the Dove, that returned carrying in its Mouth a Branch of an Olive Tree ; but like the Crow that never came back again, it may be much feared, this may be your dismal end.

But having now bid adieu to us whither do you go ? You pass indeed from us to a great Congrega-

^a Out of Sall's Recantation.

tion of Men, who all of them put in a just claim to have you of their Company and Communion.

All out of the *Ark* are your Companions; of these you have in the Law of Nature, in the written Law, and the Evangelical. All these (we call them Hereticks) were Armies fighting against the eternal verity, and the Goodness of God, all are your Companions.

I remember to have said above out of *Tertullian*, that Protestants and other Hereticks, being not able to shew the Succession of their Church, were forced to grant, it was for a time invisible (which is against the Nature of a true Church) yet for all this I cannot deny but that Heresie is Antient, and had its being before Man was created.

The first Heretick therefore (and before Man's Creation) was *Lucifer* with some Rebellious Legions that with him stirred up Sedition in Heaven, when *Lucifer* out of Pride would be esteemed an *Anti-God*: with him joined in the Quarrel several Bands of Angels, and fell all with him. ^b *And there was seen* (saith the Book of Revelations) *another Sign in Heaven, a great red Dragon, and his tail drew the third part of the Stars of Heaven, and cast them to the Earth.*

The Sedition and Rebellion is there described. After follows the Fight between *Lucifer* and those of his side, and *Michael* the Arch-Angel, Captain of the innumerable Legions, that remained obedient to God, and these had the Victory. ^c *And there was made a great Battle in Heaven, Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels: and they prevailed not, neither was their place found any more in Heaven. And that great Dragon was cast forth, the old Serpent, which is called the Devil and Satan, which seduceth the*

^b *Apocal. cap. 12.*

^c *Apocal. ibid.*

whole World: And he was cast into the Earth, and his Angels were thrown down with him.

From Heresie and Hereticks in Heaven let us passe to those on Earth.

Hereticks in the Law of Nature.

^a **A**S soon as God began to be worshipped on Earth, the Heresie of Cain sprang up, who denied God's Providence, and murdered his Brother Abel for maintaining God's Providence; Cain's envy could not brook Abel's Innocency.

The second Heresie was that of ^c Lamech, who married two Wives at once, and so denied the Unity of the Church: God drew but one Rib out of Adam, and of that made but one Woman, and said to them, ^f *Erunt duo in carne una*. Lamech violated this Law by taking two Wives, which was an Heresie.

3. The Giants were the third sort of Hereticks.

4. All those that did not enter the Ark, and perished in the Deluge, were Hereticks.

5. Cham after the Deluge mocked his Father's Nakedness, and was *Eo Nomine* Patriarch and Father of all those scoffing Hereticks that contemn the holy Fathers, saying they were ignorant, unlearned, and blind. You see by this, there was one Heretick (Cham) in the Ark, wherein were in all but eight Souls.

6. Those that were building Babel were Hereticks, and the Figure of Hereticks that followed them; God confounded their Tongues, so that they could not understand one another; it is so this Day with Protestants stricken by God with a giddiness, and so disagreeing in Religion and Opinion, as upon

^a Cain the first Heretick.

^c Lamech the second Heretick.

^f Genesis cap. 2.

this one Text of Scripture, ^f *HOC EST CORPUS MEUM*, there are four hundred Opinions, and Interpretations. God hath confounded them in their understanding, Tongues, and writings.

7. *Eſau* for persecuting his Brother *Jacob*, thereby opposing himself to God and *Israel*.

These are *Sall* your Companions in the Law of Nature.

Hereticks in the written Law.

FROM the time the Church of God was planted in *Egypt*, we find by tradition that ^g *Jannes* and *Jambres*, who resisted *Moses*, were the first Hereticks; of those speaks St. *Paul*. But as “*Jannes*” and *Jambres* resisted *Moses*, so those also resist “the truth, Men corrupted in mind, reprobate concerning the faith.”

2. All those that died in the Desert murmuring against God, and *Moses*, and his directions and commands.

3. *Korah* and *Dathan* with their seditious companions that opposed *Moses* and his authority.

4. *Nadab* and *Abihu*, that put strange fires in the Incense of the Lord.

5. All those strange Kings, that made War against the Children of *Israel*.

6. All the false Prophets of *Baal*, and all of that kind.

All these, *Sall*, are your companions in the written Law.

Hereticks in the Evangelical Law.

IN the times of the Law of nature, and of the written Law, there have not been (if I am not mi-

^f *Math. cap. 26. v. 27.*

^g *2. Tim. cap. 3.*
Itaken)

taken) above 20. Kinds of Hereticks; but in the Evangelical, or in the Law of grace, there have been above 600 of them. A man would say it were hard to believe this, seeing the standard of the *Cross* after *Christ's* passion hath been lifted up against Hell and Heresy, the kingdom and power of the *Devil* diminished, Idols cast down, Atheism banished, and the Empire of Hell on Earth as it were destroy'd by the Blood of *Jesus*, Vertue, Piety, and the light of Grace; for all this woful experience proves what I have said to be true. And St. *Cyprian* gives you the true reason wherefore in those words. ^h *Cum videret inimicus idola derelicta, templa sua deserta, exco-*
gitavit novas fraudes, hereses invenit, & schismata,
quibus fidem subverteret. “ When *Satan* saw (after
 “ our Saviour's Passion) the Idols cast away, and his
 “ temples deserted, he thought of new frauds, he
 “ invented Heresies, and Schisms, by which he might
 “ subvert faith and sanctity”.

Satan therefore, the Father and Author of all lyes and Heresies, seduced men from the way of truth, and stirred them up against the Church and Verity; these kind of men sowed Heresies and Schisms, and some of them began like Hypocrites, covering their Damnable Doctrine with a Cloak of Sanctity, such were *Arius*, *John Wicklif*, and many more; and even the worst livers of them pretended a kind of Piety in their opinions, and as it were a special regard of the glory of *God*; grounding all Sanctity and Salvation upon Sanctifying faith alone, and upon this account some of them took away free will, others good works, fasting, penance, and all kind of Mortification; they did but mock all those things, others took away the Invocation of Saints and Angels, and Doctrine of Purgatory, Indulgence, and Prayers for the Dead; others reduced seven Sacraments unto

^h *S Cyp. lib. de Vnitat.*

two, or rather to one, to wit, *Baptism*, and others have even destroyed this *Sacrament*, teaching infants to be saved in the faith of their *Parents*, and that *Baptism* is but a mere ceremony that might be used, or omitted without sin; others said the *Commandments* were impossible to be kept, and others held they did no way oblige *Christians*, and that they were only made for the *Jews*; but above all *Calvin* was so Zealous in attributing man's Salvation only to the *Passion* and *Blood* of *Jesus*, that he held all the good works man could do of no value or effect, yea he termed *Bona opera hominis piacula sordes inquinamenta*. By this you see the *Doctrines* taught by Hereticks were but *mera somnia & deliria*, and a good part of the thirty nine *Articles* of the Church of *England* are such.

I shall hereafter, in a convenient place, give you a long Litany of Hereticks, but it will be no way holy. In this place I will only set down the Sect of *Quakers* that sprung up in *England* some years ago. Their principal theorems and tenets are.

1. That they are immediately called by *Jesus*, and sent to convert the world as the *Apostles* were by an extraordinary mission.

2. That *God* being a pure Spirit, is to be honoured only by the Spirit, wherefore they condemn all bending of *Knees*, and all exterior signs of Religion, and worship due to *God*.

3. That it is superstition to light Candles by Day time, to wear Caps, Copes, Albs, or any sacred vestments.

4. That it is Idolatry to build Churches, put up Crosses, or the Images of *Christ* or his Saints, or render them any Worship.

5. They deny and reject the name of *Sacrament*, and affirm that Baptizing in water is not of divine Institution.

6. They

6. They place the greatest part of their Religion in Contemplation and Meditation, and they so strive to stir up strong and sensible fervour and heat of Spirit, that some times excites in them motion and trembling of all the Body, from this they have the name of *Quakers*, and they take this trembling for a great mark of perfection, and interior Devotion.

I have given you the Theorems of this ridiculous Quaking Sect, because they are new, and not so well known to all. Oh ! with what illusions doth *Satan* deceive those poor Souls.

Their Author was one *James Naylor*, to whom all of the Sect gave the greatest Titles of Honour, and respected him as *Jesus Christ* himself. He was notwithstanding condemned in *Cromwell's* time in the Month of *December Anno Domini 1654.* to a perpetual prison, after being whipt publicly, and his Tongue bored with a burning Iron.

Sall, you see the number of your miserable Companions is almost infinite, but this great multitude of them will bring you no joy or comfort: *Multiplicata est gens eorum, quibus te junxisti, sed non est multiplicata lætitia.* When the Son of God shall come down and condemn them all to burn in eternal flames, *Sall*, what will you do? to prevent such a never-ending misery, lament in time and repent, and cry to God to have mercy on you.

C H A P. XVII.

A Discussion of some parts of Sall's Recantation.

A Little after the beginning he speaks thus. " And
 " by frequent reading of holy Scriptures, Fa-
 " thers, Councils, and Histories of the Church,
 " my

“ my knowledge was furthered, and my judgment
 “ ripened, I began to doubt of several *Articles*, in-
 “ troduced by the use and Authority of the Roman
 “ Church, repugnant to human reason, and not
 “ warranted by Divine Writ; as Transubstantia-
 “ tion, Indulgences, Purgatory, Worship of Ima-
 “ ges, &c. Yet smothering scruples, partly fear-
 “ ing the severity of the Country, against opposers
 “ of their Tenets, partly amused with a supposition
 “ that the Church and *Pope of Rome* were infalli-
 “ ble in their decrees touching Faith, and so
 “ might stand with security to their Declaration.”

Sall, the reading of *Scriptures* well understood, and of *Fathers*, *Councils*, and *Church-Histories*, could not give occasion or ground to you or any man to doubt of *Articles* of Faith professed in the Catholick Church; but true it is, that *Scriptures* understood and explained amiss by men presuming much of their own wit and learning (likely you are one of those) leadeth to Heresie and Errors. *St. Augustine* teacheth so. *Neque enim* (saith he) *natae sunt Hereses, nisi dum Scripturae bonae non intelliguntur bene, & quod in eis non bene intelligitur, etiam temere & audacter assertitur.* That is: “ Nor do Heresies
 “ spring up, but when good *Scriptures* are not well
 “ understood, and that which in them is not well
 “ understood is rashly and boldly asserted. *Sall*, I fear much this presumption carried you out of the Church.

But one thing I must tell you, when you began to doubt of *Transubstantiation* and other *Articles* of Faith, you began to want Faith: *Quia dubius in fide infidelis est.* That you began to stagger in Faith is manifest, because you began to doubt of the Verity of *Articles* proposed by the Church, to be of Faith, as are those of *Transubstantiation*, *Purgatory*,

¹ *S. Aug. Tom. 9. expos. Evā. r. Joan. Tract. 18.*

and the like : *Nam certum est, qui supponit Auctoritatem Ecclesiae veritatem vel dogma docentis ac profitentis, non esse certam & infallibilem, infidelis est, Hereticus est.* That is : It is clear and certain, who supposeth the Authority of the Church, teaching, or professing Transubstantiation, or any other Article, not to be certain and infallible, is an Heretick and an Infidel : Your own Words above cited convince you of being in such fear and doubt, whereas, had you supposed the Church's Authority infallible and certain, (as indeed it is) you would not have any way doubted of the mentioned Articles to appertain to Faith ; this is evident : *Quia certitudinem habens alicujus propositionis non potest habere ejusdem dubitationem.*

Saint Bernard pondering the definition Saint Paul gives of Faith : *a Fides est sperandarum substantia, rerum argumentum non apparentium,* Says : *Audis substantiam, non licet tibi in fide putare vel disputare pro libito, non hac illacque vagari per incerta opinionum ; per devia errorum ; substantiae nomine aliquid tibi certum fixumque praefigitur, certis claudens finibus, certis limitibus arctans.* That is : “ When you “ hear the Word Substance, it is not lawful for you “ to doubt or dispute in Points of Faith according “ to your own Head and Fancy, with incertainty of “ Errors and Opinions : By the Word Substance “ something is appointed to be believed, that is cer- “ tain and fixed.” The Saint said excellently well, because it is the genius of Hereticks to chuse what they will believe according to their own Judgment, and not as the Church doth appoint.

St. Thomas saith in Substance the same in these Words : “ Hereticus intendit quidem Christo as- “ sentire (in quo differt ab Ethnico & Judaeo) sed “ deficit in eligendo ea, quibus Christo assentiar,

^a Epist. ad Heb. cap. 11.

^b St. Tho. quest. 11. art. 1.

“ quia non eligit ea, quæ vere a Christo sunt tradita, sed ea quæ sibi propria mens suggerit.” That is, “ an Heretick intends to assent to Christ his Authority (in which he differs from an Ethnick and Jew) but he is deficient in electing those things, by which he should assent to Christ, because he doth not chuse those things which are deliver’d by Christ, but those which his own Mind doth suggest.

Sall, this is what you have done, which is a great Error: Where, had you stood to that Supposition (a very true one) that the Church and Pope are infallible in their decrees touching Faith, all had gone well with you, relying on such a Supposition you had not doubted, nor feared, nor wavered, nor erred, because the Church is the Pillar of Verity, and because you did not stick to this Pillar (the Church’s Authority) you have doubted in Matters of Faith, and so I will and must leave you, after teaching Divinity so many Years in Spain. *Hominem dubium, & fluctuantem circa Articulos fidei.*

Sall, do not tell those that read your *Recantation*, that *Transubstantiation*, *Purgatory*, *Indulgences*, and the like Theorems, are intruded upon Men for Articles of Faith by the Authority and use of the Catholick Church, (by introducing them for such as you speak) as if they had not been Articles of Faith before they had been declared, and defined to be such, which is a great Error, they having been such (I mean Articles of Faith before such Declaration, *Quia propositiones fidei sunt æternæ veritatis.* What is this Day of Faith, was ever so, and in like Manner whatsoever is now an Heresie was always so in its own Nature: So as the Authority of the Church doth not make any Proposition a Theorem of Faith, that was not so before, nor likewise make any Proposition Heretical that was not so before, but only defines that Proposition to be of Faith, that

is

is and was ever so, and Condemns that for an Heresie that is and was so.

Nor are Articles of Faith (as Sall affirms) repugnant to human Reason, but transcending human Reason; as St. Thomas teacheth: *Fidem non esse contra sensum sed esse de eo, ad quod sensus non attingit*: Much less is Faith repugnant to Reason, a nobler faculty, than that of Sense; yet for all this, we may not say that Reason can comprehend an Article of Faith. Will you believe nothing, Sall, but what you can comprehend, and as it were demonstrate by human Reason and Discourse? This is not Faith, but Science. The silliest Catholick old Woman in your Country will tell you, that in believing you must take Faith and leave Reason; and St. Augustine saith the same, as thus. *Quod intelligimus, debemus rationi, quod credimus Authoritati*. Had you anchored your self, Sall, upon the Authority of the Church (as most eminent School-Men of our side do,) you had not fallen into Heresie, but you presumed too much on your own Wit, and wanted humility and necessary Virtue: St. Augustine reprehends such kind of Men, as would circumscribe Matters of Faith within the sphere of Reason and Discourse, in these Words. *Eccè qualibus Argumentis omnipotentiae Dei humana contradicit infirmitas, quam possidet vanitas*. That is: “Behold with
“ what kind of Arguments doth human Weakness,
“ mastered by vanity, contradict the omnipotent
“ power of God.”

The Pauline definition of Faith (the most perfect of all definitions) doth clearly demonstrate that the force of reason cannot comprehend Articles of Faith: *Illa particula Argumentum non apparentium clare significat objectum fidei esse rem non visam, cui firmiter adhæret intellectus non ex rei evidentia, sed ex aucto-*

ritate divina, & per illam particulam non apparentium distinguitur fides a Scientia & intellectu, per quem aliquid fit apparens. That is; *the Argument of things not appearing*, “doth clearly signify the “Object of Faith to be a thing not seen; to which “the Understanding doth adhere, not for the Evidence of the thing, but for the divine Authority “revealing it; and by that Particle of *things not appearing*, Faith is distinguished from Science and “understanding of objects, by which a thing is “made appearing.” This is the Opinion of *Nicholas de Lira*, and others. It is also the Opinion of Divines commonly, *Visum non esse objectum fidei.* And *Saint Thomas* faith elsewhere: *Quod nihil est objectum fidei nisi sub ratione non apparentis.*

C H A P. XVIII.

The Doctrine of Transubstantiation defended against Sall a new Protestant.

THERE is no Protestant so madly obstinate, as to give God the Lye to his Face, and in plain terms to say, though he did know God did reveal the Doctrine of Transubstantiation, as the Church of Rome doth propose and maintain it, I would not believe it: No; all Protestants acknowledge (and generally all Hereticks) God to be Truth itself, and not able to deceive, or be deceived.

The obstinacy therefore of Protestants, against God's verities, is not as they are uttered immediately by himself, but as they are proposed by his Church; as in the point of Transubstantiation, *Sall*, become lately a Protestant, doth not believe the Catholick Church, proposing that Doctrine as revealed by

^b *St. Tho. 1. 2. qs. 67. St. Tho. 2. 2. q. 1. a. 4.*
God;

God; but says, it is not warranted by divine Writ, (the same he says of Indulgences, Purgatory, worship of Images, &c.) but introduced, and made an Article of Faith by the Use and Authority of the Roman Church.

Against clear Evidence there can be no obstinacy, the object of it must be involved in some obscurity, otherwise the Will (which is the Source of obstinacy) would not be able to master the understanding. There is nothing more clear and evident to the understanding, than this proposition. *If God said or revealed any thing it's very true.* The obstinacy therefore of Hereticks doth not contest with this clear and confessed Truth; it only doubts, or denies, that God said or revealed any such thing as the Church pretends.

By this it appears, in what Salt and I do differ about *Transubstantiation*; for he doth not believe the Church, proposing and defining the Doctrine thereof, as revealed by God. The Heretick believes, what the Church proposeth, as revealed, *only conditionally, if God revealed it*, reserving to his own private Judgment, or to that of his private *Patriarchs, Luther, Zwinglius, Calvin, &c.* this determination; but the Catholick absolutely, and doubts not, but God revealed, what the Church proposeth as revealed, submitting his Judgment (in matters of Faith) to whatsoever the Church doth define, or declare.

This is the Case of Hereticks: They protest, if they had thought or believed, that the Doctrine of the Roman Church, in controverted points, were revealed by God, they would heartily imbrace it; but they do not consider, that this very if, or doubt is Heresie: For they have no Reason to doubt, but that the Roman Catholick Church hath Commission and Power of defining, and declaring what is re-

vealed by God; seeing it hath the evident signs of a true Church, as *Miracles, sanctity of Doctrine and Life, continual Succession*, (from the Apostles to the present Age) *both of Pastors and Doctrine*. These signs may be easily perceived and known by all People; as Clowns, Soldiers, and other illiterate persons: Let them examine the Histories of their own Countries, and the Religion of their Ancestors; which soever amongst all the Christian Churches, had, and hath the aforesaid signs, that Church must be heard, obeyed, and believed, as having God's Authority and Commission to decide all Doubts, and Controversies of Faith; whosoever believes not her Definitions, and obeys not her Decrees and Canons in points of Faith, is an obstinate Heretick; and such is *Sall*, having deserted and condemned this Church.

But *Sall* tells us the Doctrine of *Transubstantiation* is a Novelty, not found in *Scripture*, but brought into the Church by the Council of *Lateran* Anno 1215. This is a great Mistake in *Sall*: The very condemning of *Berengarius* as an Heretick for impugning *Transubstantiation* Anno 1050, (which was before the Council of *Lateran* 165. Years) proves it was no Novelty, but an Article of Faith before that Council, even from the Apostles times. For otherwise, I pray you, how were it possible that the Patriarchs of *Hierusalem* and *Constantinople*; 70 Metropolitans; 400 Bishops; and 800 Conventual Priors, who were all present at that great Council, should all agree in declaring *Transubstantiation* to have been revealed by God to the primitive Church? How can this agree with what *Sall* affirms, that this Doctrine was first invented in the Time of that

There were present at this Council the Emperors, Roman and Greek; and of the Kings of France, Spain, England, Hierusalem, and Cyprus, their Ambassadors.

Council?

Council? The Canon, or Definition of that great Council was, *In hæc Verba.* “ Verum Christi Corpus, & sanguis in hoc Sacramento Altaris, sub speciebus Panis & Vini veraciter continentur Transubstantiatis, Pane in Corpus, & Vino in Sanguinem potestate divina.”

For the better declaring of this Truth, *Sall*, you know the Church doth not make new Articles of Faith, when it defines any controverted Doctrine; it only declares that such Doctrine was delivered to the primitive Church, and so down along to us, and groundeth its Definition upon Scripture or authentick Tradition. As the Protestants object against Transubstantiation, that it is a Novelty; so did the Arians against Consubstantiality, that it was a Novelty brought in by the Council of *Nice*; whereas said Council did only define Consusubstantiality to have been, from the Apostles Time, an Article of Faith, and decreed the same should be declared and signified by the Word *Omnifion*; in like manner the Council of *Lateran* did define, for a Mystery of Faith, Transubstantiation; which was so before their Definition; and then they agreed upon the Word Transubstantiation: But the thing by that Word signified, was before believed as an Article of Faith by the whole Church, though expressed in other Terms; as those of *Mutation, Transmutation, Trans-elementation, Conversion* of the Bread and Wine into the Body and Blood of *Christ*.

In the mean Time, I cannot understand how *Sall*, a new *sacramentarian*, should dispute with us about the Doctrine of Transubstantiation, seeing he flatly denies the Body and Blood of *Christ* to be really, and substantially present in the Sacrament. What is more impertinent than to dispute of the manner of a Thing, or Being, that you hold has no being? The *Lutherans*, who believe the Body and Blood

Blood of Christ to be really and substantially in the *Sacrament*, (though, erroneously, they likewise hold Bread to be there) have some Reason to dispute with us about the manner of Christ's being there, by *Transubstantiation* or otherwise.

The first Hereticks that impugned *Transubstantiation*, were the *Capharnites*, who said: "Quomodo potest hic nobis carnem suam dare ad manducandum? And again, Durus est hic sermo.

When our Saviour said, "I am the living Bread, that came down from Heaven. If any Man eat of this Bread, he shall live for ever; and the Bread which I will give, is my Flesh for the Life of the World. The *Jews* therefore strove among themselves, saying, How can this Man give us his Flesh to eat? This saying is hard, and who can hear it?" *Sall*, you see by this, is become a *Capharnite*, and in this point so are all that imbrace the XXXIX *Articles* of the Church of England.

About the year 780, certain Greek Hereticks called *Iconomachi*, held this *Sacrament* to be only an Image of Christ, and that his Body was not really in the *Sacrament*. In the year 800, one *Joannes Scotus* of the Latin Church, fell into the same Heresie, and after him two Ages and more, in the year 1050, *Berengarius* denied *Transubstantiation*, and the *Real-Presence*.

Before these men, none did impugn this high Mystery of Faith, but all the Church did quietly and unanimously believe the *Real Presence* of the Body and Blood of Christ in the *Sacrament*: and the aforesaid *Iconomachi* and all other in this point, were confuted by the Fathers, and condemned by the Church in several general Councils. The latter Hereticks as *Zwinglians*, *Calvinists*, and the like *Sacramentarians*, have also been condemned by the Church.

In this high point of Doctrine we are to believe and maintain what the Canons, and Councils of the Holy Church have defined, as that of *Lateran* above cited, and others, and of the ^d Council of *Trent* expressly and distinctly defining this mystery; in the 13. Session in the sixth Chapter it defines more especially the Doctrine of *Transubstantiation* which is the Conversion of the whole substance of Bread, into the substance of the Body of *Christ*, our Lord, and of the whole Substance of Wine, into the Substance of his Blood: *Quæ Conversio* (so ends the Chapter) *convenienter & propriè a Sancta Catholica Ecclesia Transubstantiatio est appellata.*

The first Canon is in hæc verba. ^e *Si quis negaverit in Sanctissimæ Eucharistiæ Sacramento contineri vere, realiter, & substantialiter Corpus & Sanguinem una cum anima & divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantummodo esse in eo, ut in signo, vel figura, aut virtute, Anathema sit.* This Canon is point-blank against *Calvinists* and *Sacramentarians*. The second Canon is against *Wicklifians* and *Lutherans*; the sixth doth define the Worship of Adoration due to our Saviour in the holy Sacrament of the *Eucharist*.

We cannot follow better guides and masters herein than the ancient Fathers, men inspired by God in their writings, who all of them concerning the Sacrament of the Altar have believed as we do, and asserted the true and Catholick Doctrine touching the same in their writings: if *Sall* hath any esteem for those holy Men, let him take pains to read their writings, and he shall find I promise him, that they all held this Article to be of Faith, to wit, that *Christ* is really and substantially present in this Sacrament by *Transubstantiation*, or Conversion of the

^d *Concil. Triden. Sess. 13. Cap. 1. 2. 3. 6.*

^e *Conc.*

Triden. Sess. 13. Canon. 1. 2. 6.

whole Substance of Bread and Wine into his Body and Blood. I will not go, lower than the fifth Age, (because Protestants regard not the Authority of Fathers later than that Age,) in which lived *Chrysostom, Hierom, Cyrillus of Alexandria, Augustine, Proclus Constantinopolitanus, Theoret, Gelasius, Leo, Hillarius, Eusebius, Emissenus, &c.* In the fourth Century (wherein the first Council of *Nice* was celebrated) *Athanasius, Hillarius, Cyrillus of Hierusalem, Ambrose, Basil, Optatus, Gregorius Nyzenus, Gregorius Nazianzenus, Epiphanius.* In the third Age lived *Origen, Tertullian, Cyprian.* In the second *Justinus Martyr, Pius Pope, Irenæus.* In the first, the time of the *Apostles, Ignatius, Dionysius Areopagita, Pollicarp,* and others.

Out of all these Fathers and many more can be produced an infinity of passages, clearly declaring that they believed the *real Presence*, and maintained *Transubstantiation* or the thing thereby signified, and believed, and that it was delivered from Age to Age, from the *Apostles* time, and that this was the Faith of the whole Church. I will content myself (which I hope will content my Reader,) in alledging the Authorities of some of them.

Tertullian, who lived in the third Age, says.
 † *Caro abluitur, ut anima emaculetur; caro ungitur, ut anima consecretur? Caro Corpore & Sanguine Christi vescitur, ut anima de Deo saginetur.* That is: “ The Flesh of man is washed with *true substantial* Water, that the Soul may be cleansed; the “ Flesh is anointed with true Oyl, that the Soul “ may be consecrated; The Flesh feedeth of the “ *true and Substantial Body and Blood of Christ,* “ that the Soul may be nourished of God. It is an “ evident, and undeniable, inference, that as by “ Water, is understood in this passage of *Tertullian*,

† *Tertul. lib. de Resurrectione carnis.*

“ true

“ true Water, and by Oyl true and substantial
 “ Oyl, so also by the *Body and Blood of Christ*,
 “ are understood the true, real, and substantial Bo-
 “ dy and *Blood of Christ*.” For there can be no reason
 imagined, why true Water and Oyl should be un-
 derstood in this passage, and not the true and sub-
 stantial *Body and Blood of Christ*.

The Fathers treating of the *Body of Christ* in this
Sacrament do use these words: *Fieri, confici, creari*.
 St. Cyprian saith: *Qui usque hodie hoc veracissimum*
& sanctissimum Corpus suum creat. That is: “ *Christ*
 to this Day doth create (in the *Sacrament of the Al-*
tar) “ his own most true and holy *Body*.” ^g Saint
Ambrose saith. *Panis iste, Panis ante verba Sacra-*
mentorum; ubi accesserit consecratio, de pane fit Cor-
pus Christi. That is: “ That Bread, is Bread be-
 “ fore the words of Consecration, when the Con-
 “ secration comes, of Bread is made the *Body of*
 “ *Christ*.”

Then when the St. had declar'd this to have hap-
 pened by the force of the Words of *Christ*, be-
 cause the speech of *Christ* is so effectual, that it can
 create things out of nothing, he added: *Sed post*
Consecrationem dico tibi quod jam est Corpus Christi:
ipse dixit, & factum est, ipse mandavit, & creatum
est. But after the Consecration (saith the St.) “ I
 “ tell thee, that now it is the *Body of Christ*: he
 “ said, and it was made; he commanded, and it
 “ was created;” that is to say, the *Body of Christ*
 was created, which he says absolutely in that place to
 have been made and created. In like manner *Bessa-*
rion saith: ^h *Tota Trinitas hoc Corpus Altaris creat*.
 That is: “ The whole *Trinity* doth create the Bo-
 “ dy in the Altar.” And many more of the Fa-
 thers have us'd the like manner of speaking, which

^g S. Amb. lib. 4. de Sacra. Cap. 4.
 de Verbis consecr.

^h Bessar. lib.

propositions can not be verified unless the *Body of Christ* is present in the *Sacrament* of the Altar, by a true and substantial change, or Conversion of Bread into the *Body of Christ*, by which action or reproduction the Fathers affirm *Corpus Christi ex integro creari*: Which cannot be understood, *de creatione strictè sumpta*, because that any thing may be said created strictly, it must be created of nothing, so as it must absolutely begin then to have its being, and that it had no existence or being before, *Sic connotat vox creari*: Now the *Body of Christ* in the *Sacrament*, had existence and being in Heaven before the Consecration, and hath after it; *Neque fit ex nihilo in Sacramento sed ex pane*.

There are of the Fathers many and clear Testimonies proving the real Presence of the *Body and Blood of Christ* in the *Sacrament*, which Cardinal¹ *Bellarmin* sets down largely, and brings to that purpose the Testimony of all Ages. St. *Ambrose*^{*} speaketh thus. *Sicut verus est Dei Filius Dominus noster Jesus Christus, non quemadmodum homines, per Gratiā, sed quasi Filius ex Substantia Patris: ita vera caro est, sicut ipse dixit, quam accipimus; & verus ejus Sanguis est, quem potamus*. That is: “ As our
“ *Lord Jesus Christ* is the true Son of God, not as
“ Men by Grace, but as a Son of the Substance of
“ his Father: even so it is his true Flesh, as him-
“ self said, which we receive, and his true Blood
“ we drink.

Saint *Damasen*¹ likewise saith thus. *Non est Figura Panis & Vinum Corporis & Sanguinis Christi (absit enim hoc) sed est ipsum Corpus Domini deificatum; ipso Domino dicente hoc est meum, (non figura Corporis) sed Corpus, & (non figura Sanguinis) sed Sanguis*. That is. “ That as the Bread and

¹ *Bellar.* toto lib. 2. de hoc Sacra.

^{*} *S. Amb* lib. 6.

de Sacra. Cap. 1.

¹ *Saint Dama.* lib. 4. de Fide

cap. 14.

“ Wine

“ Wine is not the figure of the Body and
 “ Blood of Christ, (God forbid,) but it is
 “ (after Consecration) the very Body of our Lord
 “ defied : Our Lord himself saying this is my Bo-
 “ dy, (not the figure of my Body) this is my
 “ Blood, (not the figure of my Blood.)” What
 “ can be clearer said against Calvin’s Herefy than
 “ this ?

The Fathers prove evidently the Bread to be substantially converted into the Body of Christ, and in this they praise the infinite power of God. Likewise that after the Words of Consecration, the Bread is no more there, but the true Flesh of Christ, and that in this Mystery we are to believe the Words of Christ rather than our own Senses. To this purpose St. Ambrose (whose Faith was the general Faith of Christendom in his Days.) *Quantis utimur exemplis, ut probemus hoc non esse quod natura formavit. That is : By how many Examples do we use to prove that which is in the Sacrament, is not that, which Nature framed, (to wit, Bread and Wine) but that which the Blessing did consecrate.* The Saint here insinuates that the force of Blessing is greater than the force of Nature, seeing by Blessing, Nature it self is changed, as Bread into the Body of Christ. He saith elsewhere. *Si tantum valebat sermo Eliæ, ut ignem de cælo deponeret, non valebit sermo Christi, ut species mutet elementorum ? That is : If the Word of Elias brought Fire from Heaven, shall not the Word of Christ be able to change the Species of the Elements ?* And this the Saint proves by the force of Reason in these Words. *De totius mundi operibus legisti, quia ipse dixit, & facta sunt : ipse mandavit & creata sunt. Sermo ergo Christi, qui potuit ex nihilo facere quod non erat, non potest ea quæ sunt mutare in id quod non erant ? That is : “ You have read (saith the Saint) of*

St. Amb. de his qui Misteriis initiantur.



“ the

“ the Works of the World, because he said, they
 “ were made ; he commanded, and they were
 “ created.” Then he makes this Argument.
 “ Shall not then the Speech of Christ which was
 “ able of nothing to create that which was not, be
 “ able to change the Things that are, into other
 “ Things that they were not before ?” For it is
 more to give new Nature to things, than to change
 Natures. The Saint concludes thus. *Liquet igitur,
 quod præter Naturæ ordinem virgo generavit : &
 hoc quod facimus, Corpus ex Virgine est.* That is to
 say. “ As the Virgin did conceive beyond the Or-
 “ der of Nature, even so that which we consecrate
 “ is the Body which came from the Virgin.

Viewing all the great Miracles that happen in this
 Sacrament ; Bread and Wine changed into the Bo-
 dy and Blood of Christ ; the Species and Accidents
 of Bread and Wine remaining without inherence in
 a Subject, which inherence is natural and proper to
 Accidents, and the Body and Blood of Christ hav-
 ing in the Sacrament a spiritual Presence ; seeing all
 these Wonders and *Magnalia*, we may say with great
St. John Chrysostome. O Miraculum ! O Dei be-
nignitatem ! qui cum Patre sursum sedet, in illo tem-
poris Articulo omnium manibus pertractatur. That
 is : “ O Miracle ! O Goodness of God, that he,
 “ who sitteth above with the Father, is here be-
 “ neath handled by Men !

If *Sall* enquire, how a Body can have a spiritual
 Presence ? I answer him with demanding how a
 Spirit can have a corporal Presence ? How can an
 Angel have appearance and presence of a young
 Man ? Whereof there are many Examples in Scrip-
 ture. Did not Angels seem to the Eyes of *Abra-*
ham, Tobias, and others to be young Men, and
 yet they were not Men, but Spirits ? And why
 cannot the Body of Christ have a spiritual Presence
 in the Sacrament if God will have it so ? Let *Sall*
 shew

shew us the Cause and Reason why it may not be done?

It is indeed a hard Question to declare: *Qua Actione Corpus Christi ponitur in Sacramento.* "Some hold it is done *Actione Adductiva.*" That is to say, that Christ (retaining the *ubi* his Body hath in Heaven) gives by this kind of Action a new *ubi* to his Body and Blood under the Species and Accidents of Bread and Wine; but this Opinion hath great difficulties and is hard to be defended: Wherefore the clearer and more plausible Sentence is: "*Quod Corpus Christi ponatur sub speciebus Panis, & Sanguis sub speciebus Vini. By a true and real Reproduction, Hoc est per Actionem productivam; sic sentire videtur S. Thomas dicens: quia in hoc Sacramento tota Substantia Panis convertitur in totum substantiam Corporis Christi, propter hoc hæc Conversio Transubstantiatio vocatur. Id est perit seu destruitur Substantia Panis, quando reproducitur Substantia Corporis Christi sub speciebus Panis.*" That is to say. "The Substance of Bread doth perish or is destroyed, when the Substance of the Body of Christ is reduced under the Accidents of Bread."

I have said above, that the antient Fathers and Saints asserted *Corpus Christi in sacramento Altaris fieri, confici, creari*: Which Propositions cannot be verified but by a real Action, which is this *Actio productiva*, Reproduction or Replication of the Body of Christ in the Sacrament, that the same *esse* or being, that Christ hath in Heaven is reproduced under the Accidents of Bread and Wine in this Sacrament. Will any Man say that this is not possible to God? If God can restore that which perished, by reproducing the very same thing in Indi-

viduo G. V. if he can raise to Life one that was dead, as he restored *Lazarus* to Life, the very same *Lazarus* in *Individuo* the Brother of *Martha*; and *Mary Magdalene* that died a few Days before; why cannot God as well produce a Man that is living, and that was not dead before? It is clear the existence of the Man living doth not hinder, but that God may reproduce or replicate the same Man again, and not once, but ten Times, and an hundred Times, and even make an Army of one Man by so oft reproducing him. Likewise reproducing, or replicating the same Man in several places, that Man may do different Actions, the Reason is: “*Quia licet secundum se sit idem numero homo,*” “*est virtute multiplex, & multis æquipollet locorum spatiis & Operationibus.*” That is: “*Be-*” “*cause though that Man reduplicated be one and*” “*the same Man in number, yet he hath the Virtue*” “*of many Men, and can be in many, and different*” “*places, and do many and different Actions.*” By this means the Man replicated may be hot in one place, and cold in another; walk in one place, and stand in another; may be sick in one place, and well in another; and which is more strange, may live in one place, and die in another.

Let *Sall* tell us why all this may not be done, and what Contradiction doth this Replication involve that it may not be done by the Power of God? Will he dare say the Power of God, which is infinite, can be so ended and exhausted, as it may not extend itself to such a Reproduction, or Replication?

Having said so much by way of Discussion upon some Parts of *Sall*'s Recantation, that impugns the Doctrine of Transubstantiation: Let me now show that the *Greek* and *Ruthenian* Church, and the *Armenians* do agree with the *Roman Catholick* Church, in the Doctrine of Transubstantiation, Real Presence,

sence, and in *Cultu latriæ*, or Worship, of Adoration due to the Body of Christ in the Sacrament of the Altar.

C H A P. XIX.

The Ruthenian and Greek Church, and the Armenians hold the same in the Article of Transubstantiation, as the Roman Catholicks do.

FOR informing Sall lately become Calvinist and a great Zealot that way, that the *Ruthenians*, and those of the *Greek Church* and *Armenians* agree with us in the Doctrine of Transubstantiation, real Presence, &c. I here set down certain Passages worthy to be notified to him and all those of his Religion, which I lately read with great Attention and Satisfaction. I will instance a late undeniable Proof of this out of a Conference that passed between *L. H. Gondrin* Arch-bishop of *Sans* a very learned Prelate, and a venerable Priest of *Muscovia* and a Canon of the Cathedral of *Moskow*, then in the retinue of the *Muscovite* Ambassador in *Paris*, and with the Secretary of said Ambassador. This Conference was made at *Paris* Anno 1668. These being invited by the Arch-bishop to dine with him, after great Civility done them, his Grace put the Priest many Questions, touching Transubstantiation, and the Real Presence after the Words of Consecration, and what Worship is due to Christ in the Sacrament, and desired upon all this to receive the Judgment and use of the *Ruthenian Church*: they answered to all distinctly, as Men well versed in the Religion of their Country, and assured his Grace, they agreed in all these Points, to wit, Transubstantiation, Real Presence, and in *cultu latriæ*,

that is Adoration due to Christ in this Sacrament; the Arch-bishop much joyed at these Answers, further desired to know their Judgement of some Christians in *France*, that denyed the Body and Blood of Christ to be really and substantially in the *Eucharist*, and likewise deny'd Adoration to be due thereunto; they replied with a pious Anger and Indignation, if such Men liv'd in our Country, we should put them to Death, and burn them like Hereticks and Devils: But there are, said they (God be praised) no such Men in *Muscovy*, nor dare they live there.

Take another strong Confirmation of the same. The Answer of *Paisius Legaridius Chius*, Metropolitan of *Gaza* given to *Johannes Lylienthal*, Ambassador of the King of *Sweden*, in the Court of *Muscovia*, in the Month of *September*, Anno 1666. The Ambassador set forth to said Metropolitan the Tenets of the *Lutherans*, *Calvinists*, and *Romans*, about the blessed *Eucharist*, the Question stated, he said:
 “ Est itaque questionis scopus, quam nempe in hac
 “ opinionum varietate Ecclesia Ruthenia seu Græca
 “ teneat Sententiam? partesne Ecclesiæ Romanæ,
 “ an Lutherani vel Calvinianæ tueatur?” That is:
 “ It is therefore the Butt of the Question, what Sen-
 “ tence in this Variety of Opinions holds the *Ru-*
 “ *thenian Church*? and whose Part do they hold
 “ and maintain, that of the *Roman Church*, or the
 “ *Lutheran*, or the *Calvinian*?

The Metropolitan answered positively, in a long and learned Discourse, that the *Ruthenian* and all the *Greek Church* agreed with the *Romans* in Transubstantiation, Real Presence, and worship of Adoration due to Christ in the Holy *Eucharist*: The *Romans* (said he) only differ from our Church in the Matter of this Sacrament, that the *Greek Church* doth consecrate in *Levin-Bread*, and the *Latin* in *Azime*, wherefore we *Grecians* call the *Latins Azimits*; but he further said, this Difference
 between

between us is not essential, for that *levined* and *unlevined Bread* are *eiusdem speciei*.

In like Manner the *Surian* or *Syrian Church* agrees with the *Roman* in all touching the *Eucharist*, and likewise in some other Points of Faith denied by the *Protestants* of *England*: As doth evidently witness the ensuing Testimony of several Bishops and Priests of that Country and Church.

Testimonium, seu Professio quorundam Articulorum apud Nationem Surinam in Oriente.

In Nomine Patris, & Filii, & Spiritus Sancti.

1. *Christi Corpus & Sanguinem vere & realiter in Eucharistia contineri firmiter credimus, non figuram tantum ejus atque virtutem, ut Heretici commenti sunt.*

2. *Item Panem & Vinum in verum Christi Corpus & Sanguinem realiter & substantialiter vi Divinae Consecrationis mutari, atque converti seu substantiari, quod idem est.*

3. *Christum in Eucharistia residentem Patriae cultu adorari debere, & ita ab omnibus Ecclesia nostri fidelibus adorari.*

4. *In Sacra Lurgia vere ac proprie dictum Sacrificium pro vivis & mortuis propitiatorium Deo offerri.*

5. *Sanctos recte a fidelibus coli & invocari.*

6. *Presbyterum non esse, qui ab Episcopo Impositionem manuum non acceperit.*

7. *Licere Ecclesiae carniū Escas certis diebus prohibere, & fidelibus statuta per annum jejunia indicare.*

8. *Contra Sentientes pro Hereticis & prophanis haberi & excommunicari.*

Hac

Hæc est ac semper fuit Ecclesiarum nostrarum fides: hanc acceptam a majoribus servamus, & servabimus; nec ulla apud nos mentio ullorum a memoria fuit aliquando, qui aliter docuerunt.

Ita nos Testamur die 29 Februarii, Anno 1668.

1. *Patriarcha Surianæ Nationis.*
2. *Andreas Curatus Abdella & Choulac Nationis Surianæ.*
3. *Curatus Matove N. S.*
4. *Curatus Abdella & Moyl Religiosus & Sacerdos N. S.*
5. *Sacerdos Nam. N. S.*
6. *Sacerdos Benjamin N. S.*
7. *Curatus Ghaida N. S.*
8. *Sacerdos Abdella & Chay N. S.*
9. *Sacerdos Abraham N. S.*
10. *Sacerdos Abraham & Egeir N. S.*
11. *Dominus Abraham & Sacerdos N. S.*
12. *Dominus Johannes Episcopus N. S.*
13. *Dominus a Deodatus Sacerdos N. S.*
14. *Dominus Theodorus Sacerdos N. S.*
15. *Dominus Chacardour Sacerdos N. S.*
16. *Dominus Gregorius Episcopus N. S.*
17. *Dominus Baptista Decanus Ecclesiæ Beatæ Virginis N. S.*
18. *Dominus Sergius Sacerdos N. S.*

There are the like Testimonies of the Patriarch and many Bishops and Priests *Armenians* dwelling in *Aleppo*, signed the first of *March* 1668.

In like manner all the *Armenian* Churches agree with the *Romans* touching the *Eucharist* in all: which are very many under two Patriarchs; the one dwelling in *Arard* a City of *Armenia*, whose abode is in the Monastery of *Ermiasin* or *Heruisin*,
and

and hath under him 200 Bishops. The other Patriarch keeps in *Cis* a Town of *Carmania* having under him 50 Bishops. By what is said, *Sall* may see, and must confess that the *Ruthenian* and *Greek* Church, the *Syrians* and *Armenians* agree with the *Romans* in the Faith and Doctrine of Transubstantiation, Real Presence, and Worship due to Christ in the *Eucharist*.

Who desires to inform himself more at large, of what I have here alledged, I remit him to that excellent learned Treatise thus intituled:

La perpetuite de la foy de l'Eglise Catholique touchant l'Eucharistie defendue contre le Liure du sieur Claude Ministre de Charanton, printed at Paris, 1669. What I here set down and much more he will find in the twelfth Book of the third Treatise, (they are in all four Volumes in Octavo.) The reading of this excellent Work (as I have been informed) converted the famous General *Maresball de Turenne*, and after him was converted Prince *de Tremoile* one of the noblest Princes of *France*, and after them many more Persons of Quality.

The Greek and Ruthenian Church, Armenians, and others agree in more Points of Religion with the Romans, than with the Protestants of the English Church.

IT was my hap many Years ago to have perused an Answer of Father *Paul Harris*, a learned Priest that liv'd in *Dublin* (I knew the Man well) to a Sermon of Doctor *Usher* Protestant Primate of *Ardmagh* or (as they us'd to speak) of all *Ireland*; a Man of great Fame, made at *Wainstad* before King *James* Anno 1624, in his Sermon the Primate hauled into his Church and Communion, all those of the *Greek* and *Ruthenian* Church, *Armenians*

and likewise, and other Sectaries in the Eastern Church, affirming Salvation was found in all those Congregations. Father *Harris* confuted the Man, shewing evidently, that all those differed from Protestants in many substantial Articles of Faith, and consequently could not be of their Communion: And was not this I pray you a pleasant Imagination of Doctor *Usher*? But let *Usher* build his great new Church of *Greeks, Ruthenians, Armenians, and English Protestants* in the Clouds, we know the Catholick Church is built upon a Rock, and will never be destroyed.

Father *Paul Harris*, in his answer to *Usher*, speaks thus:

“ The *Grecians, Ruthenians, and Armenians*
 “ defend and maintain that Baptism is necessary to
 “ Salvation; and that original sin is remitted
 “ thereby; the rigid *Calvinists* teach the contrary.
 “ The *Greeks, Ruthenians, &c.* hold Transub-
 “ stantiation, the Real Presence of Christ’s Body
 “ and Blood, in the Sacrament, and the Worship
 “ of *Latria*, due thereunto; the Protestant gene-
 “ rally not. The *Greeks, Ruthenians, &c.* hold
 “ that good Works with Faith do justify; the Pro-
 “ testants, that Faith alone doth justify. The
 “ *Greeks, &c.* free Will in the best actions, the
 “ Protestants not; the *Greeks, &c.* hold seven Sa-
 “ craments, the Protestants not; the *Greeks, &c.*
 “ believe Christ dyed for all Godly and wicked;
 “ the Protestants not, but only for the elect: They
 “ pray and offer Sacrifice for the dead, the Pro-
 “ testants not; they invoke Saints and Angels,
 “ the Protestants not; they worship Crosses and
 “ Images, the Protestants not; they hold Merit of
 “ good Works, the Protestants not.

You may see what good Agreement, in Articles of Faith, Doctor *Usher* found between the *Greeks, Ruthenians, Armenians, &c.* for bringing them into

his

his own Church and Communion; but if they agree in any Articles with the Protestants, (though they differed in many more) it was enough for *Usher* to make them all Protestants, as *Fox* made Saints of all Sectaries, as in what we have said before is proved: But we Catholicks do not, nor may not receive into our Communion and Church the said *Greeks*, *Ruthenians*, &c. though agreeing with us in many Articles, because they differ in others, according to that of *St. James*: *Qui offendit in uno factus est omnium reus.*

We are now to speak or to deal with *Sall* for his contumelious Language, to wit for saying, that the Tenets of the Roman Church against the XXXIX Articles are false, and superstitious, especially that of Transubstantiation; as forcing upon Christians a Belief of monstrous Miracles, &c. of which I shall treat in the ensuing Chapter.

CHAP. XX.

Miracles are true and clear marks of a true Religion, and the Power of working them hath been given to the true Church and remains therein.

THE Anger *Sall* hath conceived against God's Wonders, calling Miracles monstrous, gave me Occasion of enlarging this Chapter. A furious Zeal in his new Religion hath made the man ungodly.

It was not enough for him in his Recantation to declare his Mind in the ensuing Words.

“ Wherefore I resolved to declare, as I do hereby
 “ seriously and in my Heart, without Equivocation,
 “ or mental Reservation, in the Presence of God
 and

“ and this *Congregation*, declare, that I do give my
 “ full, and free assent to the XXXIX *Articles* of the
 “ Church of *England*, for Holy and Wise, and
 “ grounded upon the infallible word of *God* ;

But he must also add.

“ Acknowledging the *Romish* Tenets against them
 “ to be *False* and *Superstitious*, especially that of
 “ *Transubstantiation*, as forcing upon Christians a
 “ belief of *Monstrous Miracles*, repugnant to *human*
 “ *Reason*, and not grounded upon Divine Testimo-
 “ ny, nor necessary either for verifying *Christ*’s
 “ words in the Institution of this Blessed *Sacrament*,
 “ or for the effects of it.”

Sall, *verè durus est hic sermo, & quis potest eum*
audire? Let any Catholick Reader tell me : *Non-*
quid hæc est atrox homuncionis insultantis Christo &
Ecclesiæ rabies? I did not think poor *Sall* was come
 to such a heght of Impiety as to belch up so Virulent
 a contumely against *God*’s Wonders: But let him
 be as much discontented as he will, *Miracles* are
 owned by the Pious and Learned, by the Bishop and
 the Peasant, and by all true and Godly believers,
 because they are wrought *In Nomine & virtute Dei*
omnipotentis ; wherefore the Doctrine of *Miracles* is
 well Grounded, and delivered from Hand to Hand
 along from the *Apostles* Times, and the Church is
 called *Ecclesia Sancta Sanctitate Miraculorum*. It
 is true, *Sall*, you have passed to a Congregation of
 Men that deny and contemn manifest Wonders, be-
 cause no *Miracles* were ever done in their Church ;
 I defy you to shew me one *Miracle* wrought by any
 of *Fox*’s Saints, or any Protestant since your Holy
 Father *Luther* first brought in Protestantism, tell me
 when and where, and the Man that did the Won-
 der.

Sall, I see you deal with *Miracles*, as the *Fox* did
 with a fair ripe bunch of Grapes, he jumpt and
 leapt

leapt to bring down the Grapes, but when he could not reach them, said they were green and worth nothing. But whether I pray you shall I believe, you in a kind of Rage against God's wonders calling them *Monstrous*; or St. Thomas the Prince of divines teaching what a *Miracle* is? ^m dicit enim *Quod nomen Miraculi ab Admiratiōe sumitur: Admiratio autem consurgit, cum effectus sunt manifesti, & causa occulta.* That is: "The Word *Miracle* comes from Admiration, and this Admiration doth arise, when the effects appear, and the cause is hidden." Likewise St. *Augustine* tells us what a *Miracle* is, cum Deus (saith the St.) ⁿ *Aliquid facit contra cognitum nobis cursum, solitumque naturæ, magnalia vel mirabilia dicuntur.*

"When God doth any thing against the known course of nature, and custom thereof, they are called *Magnalia* or Wonderful things.

I pray you, good Sall, give God leave to do wonderful things by his Saints and Servants, to his own Glory, when it shall so please him, and be not angry therewith calling Impudently these wonders, *Monstrous Miracles*: take rather St. *Augustine's* good Counsel, speaking thus to you and me, and all Men. *Dicamus Aliquid Deum posse, quod nos fate-mur, investigare non posse; in rebus enim mirabilibus tota ratio faciendi est potentia facientis.* That is, "Let us say, God is able to do something, that we must confess, we are not able to search into or comprehend; in wonderful things the whole ground of doing them, is the Power of him that can do them."

That God hath impowered those he sent by an extraordinary way for Converting Nations, with the grace of working *Miracles*, is a truth you will

^m S. Tom. part. 1. quest. 105. a. 7.

ⁿ S. Aug. lib. de quest.

not deny, having been evidently made appear in the written Law, and Law of Grace; when the People see *Miracles*, they believe the Man that doth them is sent from *God*.

This made *Moses*, when he was commanded by *God* to lead the *Israelites* out of *Egypt*, to answer *God* in these terms. • “The People will not believe me nor hear my Voice; but they will say, our Lord hath not appeared to thee.” He proposed the difficulty of the Embassy wisely, and *God* judged what he said, to carry great Reason, and therefore gave him the Power of doing Wonders, and this sufficed to make the People believe, he was sent from *God* with an extraordinary Authority. *Sall*, we are still Demanding from your Prophets and Doctors, *Luther*, *Calvin*, and the rest of them, who say they were sent from *God* by an extraordinary Mission to sanctify the World, and to pull down the Whore of *Babylon* (so they name the *Roman Church*) and also You of *England*, and all Protestants affirm the same, to wit, that *Luther*, *Calvin*, and the rest were impowered with extraordinary Authority, even as the true Prophets of *God*, and other holy Men, (that wrought *Miracles* for proving their Mission,) were sent from *God* in former Ages; but till this Day you could never name any *Miracles* wrought by your Doctors.

Now if the *Israelites* would not take *Moses's* word (though he was a holy Man) that he was sent from *God* without doing wonders, shall we take *Luther* or *Calvin's* word, who shewed no Sanctity in their Manners, but much impurity; that they are sent from *God* without working *Miracles* to prove it; this would be in us a great folly?

There are three kind of *Miracles*, those of *Christ*, those of the *Apostles*, and Church *Miracles*, if *Sall*

and those of the *English Church* will not believe the two first kind of *Miracles*, they do not credit the *Scriptures*, wherein those *Miracles* are found; as for *Church Miracles* they seem to make no more account of them than of *Fables*, or of ridiculous things, but holy Men, and those that fear *God* do much esteem them; by *Church Miracles* I first understand such as the most antient Fathers have left upon Record, never questioned, never called into Doubt by any. Second, I understand by *Church Miracles* such as in latter Ages have been approved by the *See Apostolick*, chiefly at the *Canonization* of Saints, whereof witnesses have been produced upon Oath, and all Imaginable sincerity, (or severity rather) used to avoid Heresies, and to make truth openly known.

We Catholicks distinguish between the received *Miracles* of the Church, and those which particular Men relate, whereof some are only Probable, others Dubious, others False; the Protestants do not distinguish them, but make all Fish that comes to Net.

The Catholicks also distinguish the *Miracles* of *Christ* and other *Miracles*; those of *Christ* are immediately wrought by *God*, and the other by *God's* Servants, but *In Nomine & virtute Dei*, so that *Christ* is the *Magnus Thaumaturgus*, quia sine illo nihil possumus facere; when one baptizeth, St. *Augustine* doth affirm that *Christ* doth Baptize with him, even so we say, when any of *God's* Servants works a Wonder, *Christ* works that *Miracle* with him, and consequently all the *Miracles* of the Saints are *Christ's Miracles*. If Sall and other Protestants shall deny *God's* Servants to have received from *Christ* the Power of working *Miracles*, I say Sall and his Companions, in this, do not believe the Prophecy of *Christ* saying expressly, " Amen,

^p *Joan. cap. 14*

“ Amen, I say unto you, he that believeth in me,
 “ the works that I do, he also shall do, and greater
 “ works than those shall he do.” These are *Christ’s*
 own Words who cannot Deceive, or be Deceived.
 For a more exact notice of the nature of *Miracles*
 and how they are differenced, I remit my Reader to
 an excellent Treatise Printed at *Antwerp Anno 1674.*
 Thus Intituled: *The Infallibility of the Catholick*
Church and her Miracles.

Now that *Miracles* are not *Monstrous* as *Sall* pro-
 phanely speaks, but Glorious, and the true Seals,
 and Characters of the true Religion and Church, the
 ensuing Chapter will declare.

C H A P. XXI.

Of undeniable Miracles proving the Faith and
Sanctity of the true Church.

WHEN the People of *Israel* were most divid-
 ed in matters of Religion, and very many of
 them bended their Knees to *Baal*, the *Prophet Elias*
 said to them in Zeal and Anger ¹ “ How long halt
 “ you of two sides? if our Lord be *God*, follow
 “ him; if *Baal*, follow him. And the People did not
 “ answer him a word.” (Such a zealous postulation
 is necessary to those that are neither Hot, nor Cold
 in Religion, but Luke-warm such as the *Angels* them-
 selves detest, *Apocal. Chap. 3.*) then the *Prophet*
 made a motion to them of clearing the truth in Point
 of Religion between him and the *Priests of Baal*, by
 that famous undoubted *Miracle* of burning an *Ox*
 upon the *Altar* without kindling fire under; this way
 was well approved of by the People, “ and they all

¹ 1. *Mirac. Lib. 3. cap. 18.*

“ answering

“ answering said, a very good proposition.” *God’s* Prophet was but one, and alone in this conflict, and the *Prophets* of *Baal* then present 450. The Reason wherefore the People willingly condescended to the Prophet’s proposition, was, that in common sense they judged, that *God* would not permit a Falsehood to be confirmed by *Miracle* in so Publick a Tryal, where the Veracity of *God* was so Particular-ly concerned: on the other side the *Prophets* of *Baal* durst not refuse so fair an offer as *Elias* made in the presence of all the People, fearing they would fall from them, and the Worship of *Baal* their *God*: What end say you had this fair Tryal? who had the Victory? who but *Elias* the true Servant, and Prophet of *God*? The *Priests* of *Baal* began to Pray and Cry upon *Baal* their *God* with great Fervour and many Ceremonies, they cryed till Noon-day the time the Sacrifice should be Burnt, but their *God* *Baal* sent them no Fire.

Then *Elias* after geering the foolish Prayers, and exclamations of those 450, *Prophane Priests* of the Idol *Baal*, began to Pray to the Living *God* in this kind. Lord, *God* of *Abraham* and *Isaac*, and *Israel*, shew this Day that thou art the *God* of *Israel*, and I thy Servant, and that according to thy Commandment I have done all these things. Hear me Lord, hear me, that these People may learn, that thou art our Lord *God*, and that thou hast converted their Hearts again. And the Fire of our Lord fell, and Devoured the Holocaust, and the Wood and the Stones, licking also the Dust, and the Water, that was in the Water Gutter. Which when all the People had seen, they fell on their Faces, and said, Our Lord he is *God*, our Lord he is *God*.

Sall, two things you may here observe, the first; that the People of *Israel* seeing the *Miracle* of the Fire coming from Heaven, detested *Baal*, and adored *God* crying out, Our Lord he is *God*, our Lord he

is God. Secondly, that the Devil's Power was here restrained, and so chained, that he was not able to help those *Priests of Baal*, demanding Fire from him to Burn the *Holocaust*; and so it is still, when *Miracles* are attempted for the Tryal of truth, then only truth will be testified, and Satan confounded, having no Power to the contrary; which is according to that of St *Mark*: "Our Lord working with all, and confirming the Doctrine with signs following."

And why should not I in this Place, in the name of the *Catholic Church*, make such an Offer to *Sall*, and all his Protestants in *England*, *Ireland*, and *Scotland*, as *Elias* made to the *Priests of Baal*: I hope they will be asham'd to refuse it, for that were to Confess, that the Roman Doctrine is true, and theirs false; The *Roman Church* the true Church, and the *Protestants* the false.

Sall, let us not delude the People with School subtilties, or obscure *Texts of Scripture*. If the Church of *England* or *Scotland*, or any other Reformed one be the true Church, and its Doctrine the true Doctrine, let that be tryed by *Miracles*. I shall try ours of *Rome* by that Test. I challenge then all the *Bishops*, and *Ministers* of the Church of *England*, and all those of the Reformation, or all the *Protestants* of the World, to work, or mention, any one *Miracle* ever yet wrought by any *Protestant*, to confirm any one point of Doctrine of Religion, wherein they differ from the *Roman Catholic*.

Gentlemen, summon your *Synods*, search into all Histories, Prophane, and Sacred, set your Heads together, and produce at least some probable Testimony of as much as one *Miracle* to grace your Reformation.

Mark cap. 16.

When

When the same Prophet *Elias*, raised from Death to Life the Child of the Widow of *Sarepta* of the *Sidonians*, * “ and Delivered him to his Mother, “ and said to her: Behold thy Son Liveth. And “ the Woman said to *Elias*: now, in this I have “ known that thou art a Man of God, and the “ Word of our Lord in thy Mouth is true.” Sall, wilt thou believe, that the *Miracle* made this Woman believe?

When the Prophet *Elizeus* ^b raised to Life the Dead Child of the *Shunnamite*, saying to her: “ Take “ thy Son. She came, and fell at his Feet, and “ adored upon the Ground; and took her Son, “ and went out, &c.” Behold Sall the Force of the Miracle.

* This is a precious one, the Preservation of *Shadrach*, *Mesbach*, and *Abednego* three of the Children of *Israel* in the midst of the Flames of burning Fire, “ ^b where they walked in the midst of the Flame, “ praising God, and Blessing our Lord.” And did not *Nabuchadnezzar* moved with this Miracle breaking forth say, “ Blessed be the God of *Shadrach*, *Mesbach*, and *Abednego*, who hath sent his “ Angel, and hath delivered his Servants that believed in him? and after said.” “ By me therefore this Decree is made, that every People, “ Tribe, and Tongue, whatsoever shall speak Blasphemy against the God of *Shadrach*, *Mesbach*, “ and *Abednego*, he perish, and his House be wasted: For there is none other God, that can so “ save.” This Miracle made *Nebuchadnezzar* confess, There was no God could save but the God of *Israel*.

* Lib. 3. Regum cap. 17. ^b Lib. 4. Regum. Cap. 4.
 * Dan. Cap. 3.

In the Law of Grace you will find that God gave the Power of working Miracles, to wit ^d of casting out Devils, of curing all manner of Infirmities. Where our Saviour says to his Disciples. " And going preach, saying, That the Kingdom of Heaven is at Hand. Cure the Sick, raise the Dead, cleane the Lepers, cast out Devils: gratis you have received, gratis give ye." ^e *Mark* the Evangelist doth attest the same. ^f *St. Paul* also avouched Miracles for the Signs of his Apostleship.

The Miracles of *St. Peter* and the rest of the Apostles, are many and evident, as is manifest by undeniable Tradition. All this being so, go now *Sall* and tell thy Protestants, Miracles wrought in the Catholick Church are Monstrous. But if you will know the Miracles wrought by Hereticks, ^g *Tertullian* in a few Words will give you an Account thereof; he speaking of the Apostles said: *Apostoli de mortuis vivos faciebant*: That is, " The Apostles gave dead Men Life. And then speaking of *Marcion Valentinus*, *Nigidius*, *Hermogenes*, and other Hereticks said. *Isti de vivis mortuos faciunt*. " These make living men dye, so is it speaking of Men's Souls, and sometimes of their Bodies, as the Miracle of *Calvin* upon the Taylor *Bruleus*, and of a certain *Arian*, that made a Man seeing well, quite blind.

Another grave Father tells us of another kind of wonders Hereticks do. *Invenerunt*, saith he, *Matres*; *quas de captivis monialibus fecerunt mulieres*. That is: " Of Nuns, who were in their Power, as it were Captives, they made Women and Mothers." *Luther*, *Beza*, *Bucer*, *Ocbinus*, *Peter Martyr*, and hundreds more wanton Monks,

^d *Matth. Cap. 10.* ^e *Mark. Cap. 16.* ^f *2. Cor. Cap. 12.* ^g *Tert. de prescr.*

Priests and Apostates were excellent at working such Miracles.

Here, *Sall* will tell me, he makes no Question or Doubt of Miracles attested by holy Scriptures, if so he must confess they are undeniable Signs and Proofs of a true Church and Religion, and though they were, says he, you cannot conclude other Miracles to be so, he means Church Miracles, and all such as are not found in Scripture, these are they he accounts for Monstrous. Yet *Luther* himself confesseth these Words of Christ. ⁸ "He that believeth in me the Works that I do, he shall do, and greater," Are understood of the Power Christ left, (of working Miracles) to the whole Body of the Church, in whom this Virtue doth shine for ever, and your *English* Bibles (Edit. 1576) in the marginal Notes, refer this Power to the whole Body of the Church: ¹ "A Deo discimus" (saith *Luther*) & accepimus, æternum verbum & veritatem Dei hætenus millequingentis annis Miraculis & signis confessam & confirmatam." That is: "We have learned and received from God, the eternal Word and Verity of God hither to a thousand and five hundred Years to have been confessed and confirmed by Miracles and Wonders.

But Protestants now a days contradict their holy Father *Luther* in this particular (as all Men must who maintain Errors,) and say, when we press them to relate some of their Miracles, that Miracles are now superfluous, and therefore none wrought in the Church. And some hold them ridiculous, but *Sall* goes further saying they are Monstrous. But I shall alledge some Miracles in Confirmation of the Roman Catholick Doctrine, (and

⁸ *John. Cap. 14.* ¹ *Luther Tom. 7. Lib. de Judois*
Eccl. Fol. 220.

more especially of Transubstantiation) that some Protestants themselves will acknowledge to be Miracles of undoubted Credit.

C H A P. XXII.

Six Miracles confirming the Doctrine of the Catholick Church, touching Transubstantiation and the Adoration of Christ in the Sacrament.

^a **SAINT Nilus** relateth how St. *Chrysostome* almost every Day had Visions of Angels assisting and adoring the blessed Sacrament until the Sacrifice was finished.

In the Ecclesiastical History is recorded this Example, which ^b *Evagrius* wrote as a thing notorious, and done in his own time. In the time of *Patriek Menas* (saith he) there happened a Miracle worthy to be remembered. “ ‘ It was an antient Custom “ in *Constantinople* when many Parcels of the pure “ and unspotted Body of Christ our God were remaining after Communion, little Children were “ called out of the Schools, and were permitted to “ eat them. It happened, that a little Boy (whose “ Father was a *Jew* by Profession, and a maker “ of Glass by his Trade) being among the rest, did “ eat also his share of the aforesaid Reverfion of “ the blessed Sacrament, but coming somewhat “ late home, and his Parents demanding the cause, “ the Child told innocently what he had done; “ which the *Jew* his Father understanding, was so

^a S. Nilus in *Ep. ad Anastasium*. ^b *Euagr. Orthodoxus. Lib. 4. Cap. 35. Anno. D. 552.* “ *A Miracle for the Communion under one kind,*

“ enraged,

“ enraged, that unawares to his Wife, he cast his
 “ little Son into the burning Oven wherein he used
 “ to melt and frame his Glasse. The Mother mis-
 “ sing the Child, sought for him three Days toge-
 “ ther. But hearing no news of him abroad, she
 “ returned home with an heavy heart, and sitting
 “ down at the Work-house Door, she began to
 “ bewail the loss of her Son calling him by his
 “ Name, the Boy hearing and knowing his Mo-
 “ thers call, did answer within the Oven ;
 “ whereat the Woman starting, burst the Work-
 “ house Door, and rushing in, espied her Child
 “ standing amidst the Coals without receiving any
 “ Harm. After coming out, being demanded how
 “ he escaped burning so long, a Woman, (said he)
 “ came often Times unto me, and brought me wa-
 “ ter to quench the force of the Fire, wherewith
 “ I was invironed, and withal gave me Meat as of-
 “ ten as I was Hungry. This accident being told
 “ unto the Emperor *Justinian*, he caused the Mo-
 “ ther and Boy to be Baptised, which because the
 “ obstinate Father refused to yield unto, by the
 “ Emperor’s Commandment he was Hanged upon
 “ a Gibbet.”

I will now relate a Story (saith *Waldensis*) whereof
 I my self was an Eye wittness in the Cathedral Church
 of “ St. Paul in London, where the venerable Arch-
 “ Bishop & *Thomas Arundel* of happy Memory (the
 “ Son and Brother to an Earl) sat in Judgment in
 “ his Bishop’s Chair, assisted by *Alexander* the Pre-
 “ late of the Church of *Norwich*, and others. At
 “ which Time he proposed certain Interrogatories,
 “ concerning the Faith of the Eucharist, unto a
 “ Taylor of the parts of *Worcestershire*, taken in
 “ the Crime of Heresie; but when that the obsti-
 “ nate fellow could not be perswaded by any Rea-
 “ son to embrace the right Faith; nor would be-
 “

“ *Thom. Waldensis Tom. 2. de Sacra. Eucha. cap. 62.*

“ lieve

" lieve, nor call the consecrated Host any other
 " thing but only Holy Bread, he was at last com-
 " manded to worship the said Host, but the blas-
 " phemous Heretick answering said; *Verily a Spi-*
 " *der is more worthy to be worshipped than it is.*
 " When, behold, a monstrous horrible Spider came
 " suddenly sliding down by her Thread from the
 " top of the Church directly unto the Blasphemer's
 " Mouth, and endeavoured very busily to get En-
 " trance, even as he was speaking the Words;
 " neither, without much ado, could the many
 " Hands of the Standers-by keep her from entering
 " into the Wretch, whether he would or no. *Tho-*
 " *mas, Duke of Oxford, and Chancellor of the*
 " *Realm, was there present, and saw this Wonder.*
 " Then the Arch-Bishop stood up, and declared to
 " all that were present, that the revenging Hand
 " of God had denounced the Man to be a Blaf-
 " phemer.

Saint Bernard's Miracles.

THE Learning, Devotion, Sanctity, and Miracles
 of this Saint are so generally confessed by Pro-
 testant Writers, as *Whitaker* saith; "I really be-
 " lieve *Bernard* was a true Saint." *Osander* like-
 wise saith; *St. Bernard, Abbot of Clarival, was a*
very pious Man, &c. Yea Doctor *Stillingfleet* him-
 self in his late Comedy of the Idolatry, and Fana-
 ticism of the Church of Rome, durst not bring
Bernard upon the Stage. All the World look'd
 upon this Saint as the Apostle of that Age, wherein
 diverse Heresies were broached by the *Waldenses,*
Apostolici, Henricians and others. These two last
 Sects had infected a great part of *France,* especially
 about *Toulouse,* their chief Errors were against the

^a *Whit. de Ecclesia* pa. 369. *Osan. Cent.* 12.

Sacrifice of the Mass, *Transubstantiation*, *Purgatory*, *Prayer for the Dead*, *Prayer to Saints*, their *Worship*; that of *Images*, the *Pope's Supremacy*, &c. Even the same, *Protestants* hold in our Days. The *Pope* sent a *Legate*, and *St. Bernard* to confute them: It is to be noted, that *Protestants* challenge these as *Members*, and *Martyrs*, of the *Protestant Church*; as every one may see in their *Catalogue of the Witnesses of Truth*, printed 1597. Among other *Miracles*, one is recounted by *Godefridus in vita Bernardi*, *Lib. 3. Cap. 5.* And by others of the same Time as followeth.

There is a Place in the County of *Tolouse*, called *Sarlutum*; where, after Sermon was done, they offered to the Servant of God (as every where the Use was) many Loaves to bless; which he, lifting up his Hand, and making the Sign of the Cross, in God's Name blessing, said thus: "In this you shall know, that these things are true, which we, and that those other things are false, which the Hereticks, labour to persuade you; that whosoever they be, (of your diseased Persons) that taste the Loaves, shall be healed; to the End you may know us to be the true Ministers of God." The Bishop of *Chartres* (a great Friend to the Saint) thinking this Proposition too general, told the People, they were to understand it conditionally, if they did eat of the Loaves with Faith. *St. Bernard* suddenly replied; "My Lord, I do not mean so; my Meaning and saying is, that all sick Folks who shall eat of these Loaves, shall recover their Health; to the End it may be known we are God's true Ministers." And accordingly it fell out, not one diseased Person that did eat of the Bread, missed of being cured; and the Miracle being thus divulged, by its effects, so huge a multitude of People came to thank and admire the Saint, that

he declined the common Roads, and went by by-ways to *Toulouse*.

Two other excellent Miracles of St. Bernard, the one in Milan, the other in Aquitaine.

THAT in *Milan* was of an old woman possessed for many years: The Devil had taken from her, Speech, Sight, and hearing; her Breath was stinking, her Face gastly, her Presence ugly; in fine she was the most miserable Spectacle in the World. The Saints, in Time of Mass, began to vex this evil Spirit, that for many Years had vexed the poor old Woman: And immediately after saying the Pater Noster in the Mass, the holy Man holding over the *Patena*, the Body of our Lord, and turning his Face towards the People, and to the lamentable and tormented possessed, said these strong and vehement Words. *Adest, inique Spiritus &c.* “Thou
 “impious Spirit, he is here present, who before his
 “Passion said: Now Satan the Prince of the World
 “shall be cast out; this is the same Body, that
 “took Flesh from the Body of the blessed Virgin,
 “that was stretched upon the Beam of the Cross,
 “that was laid in the Sepulchre, that did rise up
 “from Death, that ascended into Heaven, his Disci-
 “ples viewing that strange Mystery. Therefore
 “in the terrible Power of this great Majesty, I
 “command thee, malignant Spirit, to go out of the
 “Body of this Hand-Maid of God, and that thou
 “shalt no more touch or molest her.” The Saint then turned to the Altar, and pursued the rest of the Mass.

• *Veran. Dom. Gulielmus Abbas in vita Sanct Bern.*
lib. 2. Cap. 3.

Now

Now what happened? The Devil cast out, fled away quite mute, the Woman came to herself, and recovering her Reason and Senses; drew in her Tongue, that hung down at a great Length, and thanked God for his Mercy towards her; and beholding holy *Bernard* that cured her, cast herself at his Feet, owning the great Benefit she had received from him: Then (says the Author) *Ingens per Ecclesiam attollitur clamor, omnis ætas jubilat Deo, personant æramenta, & benedicitur ab omnibus Deus.* That is: "A great Cry of Joy was raised over all the Church; young and old praised God, the Organs sounded melodiously, and God was honoured of all." This renowned Wonder, being done in the Sight of thousands of Souls, was recorded in the Archives of *Milan*; and now I would fain know, what may be *Sall's* Judgment of this Miracle, wrought for Confirmation of *Transubstantiation*, the real and true Presence of *Christ's* Body in the Sacrament; the Worship of Adoration due thereunto, and of the Power and Majesty of *Christ* in the Sacrament: Will he dare call this *Miracle monstrous*? Let him be aware of speaking so: (*Non enim irridetur Deus.*) Or will he perhaps tell us, - that all we have said, of this *Miracle*, is but a *Papistical Dream* or *Fable*? If he says so, the Testimony of the *Miracle*, before so many Thousands, and the Examination thereof, upon the *Saint's* Canonization, will prove him impudent; and if he shall say that consecrated *Host*, which *St. Bernard* held between his Hands over the *Patena*, (*which the Saint said was the same Body, that took Flesh from the Body of the blessed Virgin*) was not the true Body of *Christ*, he affirms the *Saint* to be a Cheat; and if this he says, we shall make bold, without being unmannerly, to aver, that he belyes the *Saint*; and that what he says is a *Calumny*: In a Word there is no Way left for *Sall* to discredit this *Miracle*.

The other *Miracle*, wherewith St. *Bernard* daunted and terrifyed *William*, Earl or Duke of *Aquitain*, and changed, as we may say, a *Lion* into a *Lamb*, happened thus.

This *Duke* took part with Antipope *Petrus Leo* against *Innocentius* the true *Pope*, and in this Opposition shew'd great obstinacy, and used great Tyranny against all those that obeyed *Innocentius*, and stuck to him in his Canonical Election; he deprived several Churchmen of their Benefices, thrust-out violently *Bishops* out of their Chairs, and Churches, and did very great Outrages against many of his subjects. It was found meet and fitting to Reason with this furious Man, and try if he could be reduced to a due Obedience and Agreement with the *Pope's* party; to this purpose St. *Bernard*, the *Bishop* of *Chartres* with many other Persons of Quality came to confer with the *Duke*. The holy Man seeing him stubborn and refusing to reconcile himself to the *Bishops* and Church-men he had oppressed, betook himself to stronger Weapons, that is to say, began *Mass* with great Fervour and Devotion, and coming to *Agnus Dei qui tollis peccata mundi &c.* came abroad (the *Duke* being forbidden to assist at *Mass* did not enter the Church) with the *Sacrament* over the *Patena*, and began to Handle this proud Prince in his kind. The above mentioned Author of St. *Bernard's* Life relates the History in this manner. *Homo Dei &c.* That is: “ The Man of God, not
 “ now carrying himself like an ordinary Man, puts
 “ the Body of our Lord upon the *Patena*, and takes
 “ it with him, and with an angry Countenance,
 “ and flaming Eyes, not Praying but threatening,
 “ came abroad, and sets upon *Duke William* with
 “ the ensuing vehement words.

Guliel. Abbas in vita S. Bern. lib. 2. cap. 6.

“ We

“ We have hitherto Pray’d you, and you have
 “ despised us, in our last meeting of some Servants
 “ of God, the whole Multitude humbly besought
 “ you, and you contemned us all: behold now
 “ comes to you the Son of the Virgin, who is Head,
 “ and Lord of the Church, whom you persecute,
 “ thy Judge here is present, in whose Name all
 “ knees bend in Heaven, on Earth, and in Hell,
 “ thy Judge is present, into whose Hands thy Soul
 “ shall come. Will you despise him, as you have
 “ contemned us his poor Servants? All then upon
 “ the Place poured forth Tears; and all attentive
 “ to their Prayers, waited for the End of the Bu-
 “ siness; and cogitations of all suspended, did ex-
 “ pect some divine and great Matter to be done.
 “ The Duke seeing the Abbot coming upon him in
 “ a vehement Spirit, and carrying in his Hands the
 “ most blessed Body of Christ, feared mainly, and
 “ trembling in all the Members of his Body, was
 “ like a Man stiff of Cold, in this Trembling and
 “ Fear, fell upon the Ground; and lifted up by
 “ the Soldiers, fell again upon his Face; nor had
 “ he Power to speak a Word, nor look upon any
 “ Body; his great Beard all defiled with Spittle,
 “ breathing out deep Sighs, he looked like a Man in
 “ the Falling-sickness. Then the Man of God came
 “ near unto him, and touching him with his Foot:
 “ commanded him to rise, and stand upon his Feet,
 “ and hear the Sentence, and Judgment of God
 “ upon him.

Here is present, saith the Saint, the Bishop of
Potiers, whom you violently thrust out of his
 Church; go and make Peace with him, and bring
 him back to his Church; and for satisfying God
 give him Glory for the contumely you have shew’d;
 and in all your Dominions, command your People
 to obey *Innocentius*, the true Pope; and have no
 more to do, you nor they, with *Anti-Popes*. What

will you do? *William of Aquitain* embraced the Bishop of *Potiers*, and the rest, and obeyed in all, glorified God, and became afterwards a great Saint.

Sall, do you take the taming of this fierce Lyon of *Aquitain* by the Lamb of God, *Christ Jesus* in the Sacrament, in the Hands of his Servant, *St. Bernard*, wrought by him; take you this I say for a *Miracle*? No Man will be so impudent as to deny the Credit of the History, published and believed over all the World; and believing the History, you must confess, this Wonder was done in Confirmation of Transubstantiation. Did ever your Piece of Bread in your figurative Sacrament, cast to the Ground a furious, impious, Tyrant, as Duke *William* was; or cast out a Devil, as the Sacrament in *Saint Bernard's* Hands did in *Milan*? Go now, *Sall*, a furious Zealot in your new Religion, and Preach to your Brethren that *Miracles* are monstrous.

C H A P. XXIII.

Certain Advertisements to said Sall.

FIRST.

Hereticks are known by certain Marks.

1. **H**ERETICKS deny and hate Traditions, so saith the Council of *Nice*.
2. *Hereticks* accuse the ancient Fathers of Ignorance, and Blindness, so saith *Saint Bernard*.
3. *Hereticks* despise the Head of the Church, and speak contumeliously of him, so affirms *Saint Cyprian*, and *Augustine*.

4. *Hereticks*

4. *Hereticks* say and uphold there is no Need nor Use of *Miracles*.

5. *Hereticks* say they are sent extraordinarily from God to reform the Church, and sanctify the World; and yet they work no *Miracles*, the true Sgns of such a Mission.

6. *Hereticks* mock the Simplicity of *Priests*. Innocent the Third a learned *Pope* affirms this, saying: *Simplicitatem Sacerdotum illudunt Heretici.*

7. *Hereticks* cannot give Reason of their Chair, nor prove their Succession from the *Apostles*.

8. *Hereticks* are still disputing, but will in the End believe nothing, but what themselves hold.

9. An *Heretick* defends his own Opinion with Pride, and Obstinacy, so saith *Saint Augustine*, Cap.

10. Lib. 9. *De Civitate Dei.*

10. *Hereticks* love not the Virtue of Chastity; they hate (saith *Saint Hierom*) the Virgin and Virginitie; *Difficile est* (saith *Tertullian*) *Hereticum invenire, qui diligat castitatem.* It is hard to find an *Heretick* that is a Lover of Chastity.

These are the Marks of an *Heretick*, as ancient Fathers observed: I leave *Sall* to consider to whom these Marks can be fitly attributed, to Roman Catholics or Protestants.

We come now to a Litany of *Hereticks*. *George L'Apostre* a French Author, hath this Litany in a Work intituled:

Le Tombeau des Heretiques.

He calls the LITANY.

La Litanie Hugénote.

He begins thus:

1. *C*AIN denied the Providence of God; and the Merit of good Works, (and then says to the Hugonots) *Vous aussi: that is; and you do the same.*

2. The Sadduceans deny'd a Part of Canonical Scriptures. You do the same.

3. The Scribes and Pharisees depraved the Bible. You do so too.

4. The Cappharnaites would not believe the Body and Blood of Christ in the Eucharist. Nor do you.

5. Simon Magus said, God was Author of Sin, deny'd Marriage was a Sacrament; deny'd Free-will, made a War against St. Peter. You do so too.

6. The Menandrens (saith St. Ignatius) deny'd the Eucharist, the Sacrifice of the Mass, and averred the Body of Christ was not there. You do the same.

7. The Gnosticks held themselves only wise and learned, accused the Fathers of Ignorance. So do you.

8. The Montanistes vaunted the Holy Ghost was only in their Church, they deny'd Confession, and the Sacrament of Penance. So do you.

9. The

9. The *Novatians* held that the Church had no power to remit Sins ; deny'd Confession, rejected the Sacrament of Confirmation, (so attesteth St. *Ambrose* of them) deny'd any Superiority in the Church, affirmed all the Apostles were equal, and that St. *Peter* was not Chief, (so attesteth *Theodore*.) You do the same.

10. The *Catharians* rejected the Sacrament of Penance, deny'd Purgatory, affirmed Priests ought to marry. You do the same.

11. The *Manichees* mocked Virginity, deny'd Marriage to be a Sacrament, reproach'd *Catholicks* for worshipping Saints, broke down the Images, deny'd Free-will, mocked *Catholicks* for having *Memories of the Feasts of Martyrs*, called *Catholicks* Idolaters, for saying Mass for the dead, said the Saints did not pray for us. Threw away the Reliques of Saints as accursed and abominable Things ; held the Eucharist (as the Council of *Nice* reports) was but a Figure, that the Body of Jesus Christ was not there. You do the same.

12. The *Arians* deny'd Prayers for the dead, would not receive Traditions, said *Bishops* and *Priests* were equal ; cast down *Altars*, and *Crosses*, hated *Monks* like a Plague, admitted nothing but the Old and New Testament. You do the same.

13. *Jovinian* mocked *Celibacy* or the State of *Continency*, preferred Marriage to Virginity ; jested at the Vow of Religion, derided *Monks*, detested fasting on *Friday* and *Saturday*, and in *Lent* made no Distinction between eating, and fasting ; married their Priests ; held that Fasting and Chastity did no way profit the Soul, that Jesus did pray and fast for us all, denied the Merit of good Works, affirming Jesus Christ had satisfy'd for all ; that all were Priests, that a Man may live in what Religion he will. You do the same.

14. The

14. The *Waldenses*, that began the Year 1160, mocked the Use of *Chrism* in *Baptism*, and *Benedictions*, Mattins, and canonical Hours, Prayers to Saints, and Lent, deny'd Purgatory, said Extreme Unction was no Sacrament; scoffed at Prayers for the dead, denied the Power of the *Pope*, derided Pardons, and Indulgences, said the Devil had invented Monks, and religious Orders, held the Priest was as high as the Bishop. You do the same.

There are about forty Heresies more in said *Litany*, which for saving Time I omit. The same Author says, that *Luther*, with his *German Apostates*, raked up from Hell 404 Heresies. Of *Calvin* I have given you an Account in his own Words, page 124, beginning thus: *Calvin, comme une meschante Arragneé, &c.*

What ought to be considered in this place, is, that the aforementioned *Hereticks*, and their *Heresies*, have been condemned by the Church, and general Councils: this being so, I shall pray *Sall*, as he tends the Salvation of his own Soul, to examine with how many of these Heresies are the *Protestants* infected, and how many of them are delivered as Doctrine of the Confession of *England* in the XXXIX Articles of the Church of *England*; let him look well to what he hath done, it is certain no Man sound in his Wits will drink of a Fountain wherein Snakes, and Toads, spit their Poison; no Man will stay in a House infected with the Plague, if he can get out.

The second Advertisement.

Clear Places of Scripture in many Points controverted
make for the Catholicks.

THERE is nothing more frequent than *Protestants* to brag, that Scriptures are for them, in all *Articles*, controverted between them and *Catholicks*. This great Evidence they have, (as they say) on their own side; and therefore they lay aside Traditions, ancient Fathers, Councils, Canons, and School Arguments; they will stand to no other Trial but Scriptures, and when they come to this Test, they are aground, and fail quite in producing formal Scriptures for themselves: on the other side, we *Catholicks* admit of Councils, Fathers, Traditions, &c. for good Evidences in deciding Difference of Religion between us and them; which they denying, we bring expresse Places of Scripture, which they cannot do, as doth clearly appear in the ensuing *Articles*, and Matters controverted between us and them.

For Example-sake we *Catholicks* for proving the ^a *Real-presence* have expressely, ^b *This is my Body.* "You have no-where, this is the Sign of my Body." We have expressely, ^c *The Bread that I will give you is my Flesh.* You have no where, "It is but the Sign of my Flesh." We have expressely, ^d *A Man is justified by Works, not by Faith only:* You have no where, "A Man is justified by Faith alone; no, nor that he is justified by Faith without Works, talking of Works that follow Faith, whereof only our Controversy is."

^a *Real Presence.*
cap. 6.

^b *Matth. cap. 26.*

^c *Joan.*

^d *Jac. 2. Justification.*

We have expressly, ^c *Whose Sins you forgive, are forgiven; whose Sins you retain, are retained.* You have no where, "That Priests cannot forgive, or
 "retain Sins on Earth." We have expressly, ^f *The Doers of the Law shall be justified.* You have no where, "That what the Law required at Christians
 "Hands, is impossible, or that the doing thereof
 "justifies not Christians. We have expressly, ^e *Vow ye, and render your Vows.* You have no where, "Vow ye not, or if you have vow'd, break your
 "Vows." We have expressly, ^h *Keep the Traditions, which you have learned, either by Word or Epistle.* You have no where, "The Apostles left
 "no Traditions to the Church unwritten." We have expressly, ⁱ *If thou wilt enter into Life, keep the Commandments.* "And (when he said he did that
 "already) *If thou wilt be perfect, go, and sell all thou hast, and give to the poor, and follow me.* You have nowhere, "That either the Command-
 "ments cannot be kept, or that we are not bound
 "unto them, or that there is no Degree of Life
 "one perfecter than another." We have expressly, ^k *Work out your own Salvation with Fear and Trembling.* You have no where, "Either that a Man
 can work nothing towards his own Salvation, being help'd with the Grace of God; or that a Man should
 "make it of his Belief, that he shall be saved with-
 "out all doubt or fear." We have expressly, ^l *Do ye worthy Fruits of Penance.* You have no where, "That Faith only is sufficient without all Satis-
 "faction, and all other Works of Penance." We have expressly, ^m *That every Man shall be saved ac-*

^c Absolution. Joan. cap. 20.

^f Rom. cap. 2.

^e Vows. Psal. cap. 75.

^h Traditions, Epist. 1. Thess.

cap. 2.

ⁱ Commandments, Matth. cap. 19.

^k Works,

Philip. cap. 2.

^l Penance, Luc. cap. 3.

^m Apoc.

cap. 20.

according to his Works. You have no where, "That
 " Men shall be judg'd only according to their Faith."
 We have exprefsly, * *That it is a holy Cogitation to
 pray for the Dead.* You have no where, "It is
 " Superstition or unlawful to do the same." We
 have an exprefs Example, † *Of an holy Man, that
 offered Sacrifice for the Dead.* "You have no
 " Example of any good Man, that ever reprehended
 " It." We have exprefsly, ‡ *That the Affliction
 which Daniel us'd upon his Body, was acceptable in
 the Sight of God.* You have no where, "That such
 " voluntary corporal Afflictions are in vain." We
 have exprefsly, † *That an Angel did present Tobias
 his good Works, and Alms-deeds before God.* You
 have no where, "That Angels cannot, or do not
 " the same." We read exprefsly, † *That Jeremias
 the Prophet, after he was dead, pray'd for the Peoplo
 of Israel.* "You have no where the contrary to
 " this in exprefs Scripture.

I leave many Places more that I might relate, but
 these are enough to prove that exprefs Scriptures are
 for us, and not for you; nor can you shew that we
 are driven to deny any one Book of the Bible, or to
 gloss upon plain Places of Scriptures, as you are
 forced to do.

I pray you Sall consider well these Things, for
 they touch narrowly your new Religion.

Furthermore, I dare give you this Challenge, that
 whereas there have been so many hundred *Hereses*
 for the Space of One thousand Six hundred and se-
 venty odd Years in the *Christian Church*, condemn-
 ed and anathematized by her and her Bishops, if it

* *Prayer for the dead, 2 Macc. cap. 12.* † *Sacrifice
 for the dead. 2 Macc. cap. 12.* ‡ *Voluntary Corporal
 Affliction. Daniel, cap. 10.* † *Almes, Tobias cap.
 14.* † *Prayer of Saints for those on Earth,
 2 Macc. cap. 14.*

can be shew'd, that the *Roman Catholics* do agree or participate in any one Point, truly and sincerely, that was judged for an Heresy in old Time; and that the *Roman Catholics* do hold it, in that Sense and Meaning wherein it was condemned, that then we will yield, that our Religion is false, and our Church no true Church.

But on the other side, we *Catholics* offer to shew clearly, that you *Protestants* do hold divers old and evident Heresies that were condemned openly for Heresies, by the antient *Catholic* Church, and in the self-same Sense and Meaning wherein they were condemned, as is evident in the Heresies of *Aerius* against *Fasting Days* commanded by the Church and *Prayer for the Dead*: as also, of the *Heretick Vigilantius* that denied *Saints to be prayed unto*, and their *Reliques* to be honoured: of the *Heretick Jovinian*, that compared Matrimony with Virginity, and other like, for which we alledge the clear Testimonies of *St. Epiphanius*, *St. Hierome*, and *St. Augustine*; and the Matter is so clear, that Doctor *Fulk* his Words are brought in against Doctor *Bristow's* Motives saying; that *Epiphanius* and *Augustine* were deceived in recording those for Heresies which are not; and that *Jerom* rather rail-eth than reasoneth, and that *Vigilantius* was a good Man, and his Opinion sound.

Sall, you see *Mr. Fulk* a grave Doctor in your Church drawn to that Extremity in this Point, that he is forced to judge *Epiphanius* and *Augustine* two grave and antient Doctors and Saints also, to have been deceived, and *St. Jerom* to have rather railed, than reasoned; and, in fine, to say that *Vigilantius*

^r Old Heresies held by Protestants. ^u *Epiph. Hæres.*
^{75.} ^w *Hier. cont. Vigilantium, & cont. Jovin. Aug. lib. de Hæresibus, Hæres. 50. Defence, pag. 15.* ^v *Doct. Fulk against Bristow's Motives. Page 54.*

a pestiferous condemned Heretick was a good Man, and his Opinion sound. Good Doctor *Fulk* you soar too high, when you dare judge Doctors, and Pillars of God's Church to have been deceived; can not we say to you *Fulk*, *Quis te constituit judicem* upon those eminent Doctors? *Sall*, this ought to trouble you in your new Religion, that one of the grave Rabbins of your Church hath shewed himself so foolish and impious, as to prefer *Vigilantius* a notorious Heretick's Opinion to the Judgment of three so renowned Fathers in a Matter concerning Faith: Speak my Friend, speak Truth, and shame the Devil; is not this an intollerable Presumption in your *Fulk* an obscure Man, not known out of the Island of Britain?

Sall, I pray put these Things together. 1. That he that holdeth any one Heresy cannot be saved, so teacheth Scripture. ² *A Man that is an Heretick after the first and second Admonition avoid; knowing that he that is such an one, is subverted and sinneth, being condemned by his own Judgment.* 2. It is confessed by both Parts, that only a true *Roman Catholick* can be saved, as was declared above in Page 40. 41, 42, and 43. as Doctor *King*, Bishop of *London*, proves out of your own learned Men and Writers: and clear it is, that he that holdeth any *Heresy*, cannot be a true *Roman Catholick*; for that the Names and Nature of the Things are repugnant; and consequently, if any *Protestant* of the *English Church* doth hold any one confessed Heresy, he cannot be saved. Now the cited Doctors have evidently shewn and prov'd, the now Church of *England* holdeth many Heresies, wherefore it cannot be the true Church; and consequently, those dying in that Church and Religion cannot be sav'd. Doctor *Fulk* saying those learned Fathers, *Epiphanius*, *Augustine*,

² *Ad Titum. cap. 3.*

and *Hierom*, were deceived; and that *Vigilantius* the Heretick's Opinion was found, is a weak Ground to rely upon in the present Doctrine, and Points of Faith; and none but a mad Man, or in a Fury of blind Zeal, will give him Credit against those most holy and learned Fathers. This is a high and dangerous Point. Sall, you had need look well unto it.

The third Advertisement.

A Dissention in Fundamental Points, and Articles being between Protestants, they must hold one another for Hereticks: Ergo Sall, if he minds his Salvation, will part from that Church.

IN the true Church the Believers in all Countries, and Places, agree in all Articles of Faith, as it is in the *Roman Catholick Church*, and as it was in the Time of the Apostles as this Text signifies. ^a *And the Multitude of the Believers had one Heart and one Soul*; St. *Irenæus* excellently teacheth this. ^b *Quam accepit prædicationem & fidem (Ecclesia) diligenter custodit, quasi unam animam habens, & unum cor, & consonanter hæc prædicat, & docet, & tradit quasi unum possidens cor*: That is; “The Church keeps
“diligently the Faith and preaching she received,
“as if the whole Church were dwelling in one
“House; she likewise believeth, as if all the Believers had but one Soul, and one Heart; and
“she preacheth, and teacheth, and delivereth all
“Points of Faith, as if all the Believers had but one
“Mouth.” Can this be said of the *English Church*? No; but all is truly verify'd of the *Roman Catholick Church*. ^c St. *Cyprian* doth likewise confirm

^a *Actor. cap. 4. de Unitate Ecclesiæ.*

^b *Irenæus, c. I, l. I.*

^c *S. Cypri.*

this Unity of Belief in the Church. *Exordium* (Ecclesiæ) *ab unitate proficitur, primatus Petro datur, ut una Christi Ecclesia & Cathedra una Monstretur*: That is; “ The Beginning of the Church proceedeth from Unity and Concord, Primacy is given “ *Pater*, that the Church of Christ may be proved “ to be one, and the Chair one. Let St. Paul’s Words give undeniable Weight and Credit to what is said. “ *One Body*, (saith the Apostle) *and one Spirit*; as you are called in *Hope of your Vocation. One Lord, one Faith, one Baptism. One God, and Father of all, which is over all, and by all, and in us all.*

The Divines of *England* would fain perswade us there is no contention, or difference in *Fundamental Points*, or *Articles* of Faith between Protestants, as for Example between *Lutherans* and *Calvinists*, so teacheth Doctor *Clark*, “ saying in his reply to the “ defence of the *Censure*, that in principal Points “ of Faith, the *Lutherans*, and *Calvinists* agree, “ and are Brethren. And Doctor *Whitaker* signifies the same, saying: We reverence *Luther* as “ a Father, and the *Lutherans*, and *Zwinglians* our “ very dear Brethren in Christ. See above page 82. This he would not say, if he held they disagree’d

firmeth that their first Author *Zwinglius*, *Latro mortuus est*. " That he died a Thief, and in his Judgment was damned. Which Judgment he saith, (*Christ doth command us to pronounce upon such as deny him in this Life*, as *Zwinglius* did in denying the *Real-Presence*) of whom he says further, that he held him not in the Number of Christians, *Quia totum Christum amiserat*, for that (thereby) he had lost *Christ* altogether. And furthermore he said that he held said *Zwinglius* his Books, and Doctrine for nothing else but for *venenum tartarei demonis*. That is: " The poison of the Devil of Hell: And that he would never have more Conversation, either with him, or with those of his sect. How doth *Clark* tell us that *Lutherans* and *Zwinglians* are Brethren in *Christ* agreeing in fundamental Points of Doctrine, seeing *Luther* holds all *Zwinglians*, and *Calvinists* Hereticks, for denying the *Real-Presence*, and damned Souls, and their Doctrine for Poison of the Devil?

Surely the Protestants of *England*, if they hold *Luther* for a holy Man, and true Doctor, and reverence him for a Father, have great cause to tremble and fear, seeing he holds them all for Hereticks in a fundamental Article of Faith, (that of the *Real-Presence*), which in this Point is that of *Zwingli* an Heresy.

of Religion in
s. *Francis-*
r in *Pol-*
in. *Cave*
Christi-
ially in
ornati-
Sa-

“ crament of Baptism, and Predestination: *Continent enim Doctrinam impiam, & blasphemias Arianas.* That is: “ For that they contain impious “ Doctrine, and Arian Blasphemies.

Another famous Protestant writer of the Lutheran party, called ² *Conradus Schlusselfburgius* writeth thus: *Albeit (saith he) in the beginning, the controversy of the Sacramentaries was only about one Article, yet by their naughty Disputations, the Calvinists are passed now so far, as they have brought into doubt, no small Number of chief Articles of Christian Faith: For now is the Contention between us and them, of the Omnipotency of God, of the Union personal of two Natures in Christ, de Communicatione Idiomatum, of the Communication of Names in the blessed Trinity, of the glorious Body of Christ, of his Assension into Heaven, of the difference of Sacraments, of the old and new Testament, of the force and efficacy of Baptism, of the prerogative of Infants born of Infidels, of the supper of the Lord, of Predestination, &c.* No Man will deny these to be great Controversies, and Articles of Religion, in all which the Lutherans and Calvinists disagree, and how then will Clark prove them to agree in fundamental points of Religion as Brethren in Christ?

The said *Conradus* hath written three whole Books principally to prove this Point, that Lutherans and Sacramentaries, but especially Calvinists, are irreconcilable in the very chief Controversies of Religion. And in his second Book, and thirteenth Article he hath these Words: *Nos negamus, inter nos & Calvinistas in Doctrinae fundamento esse consensum:* That is: “ We deny that there is betwixt “ us and Calvinists any consent or agreement in fundamental points of Doctrine. And he further,

² *Conradus de Theol. Calvin. Lib. 1. Art. 18.*

in the very Title of his Book, affirmeth his chief purpose to be, to demonstrate to the Eye as in a Table, that the Calvinists (*De nullo ferè Christianæ fidei Articulo Rectè sentiunt*) have no right Faith, almost in any one Article of Christian Religion.

Likewise one ^h Samuel Huberinus writ a Book, whose Title was, *Antithesis Lutheranae & Calvinisticae Doctrinae in præcipuis fidei Articulis*. That is: *The Contradiction or contrariety between Lutheran and Calvinian Doctrine in the principal Articles of Faith*. Yet was this Huberinus a zealous Protestant.

I will conclude with the Judgment of Doctor Ægidius Hunnius publick Reader of Divinity in the Lutheran University of Wittemburgh, of Calvin's writing upon the Scriptures; his Book was printed in the same place Anno Domini 1594. In the beginning of his Book he hath this Assertion, that he will shew most clearly, and evidently: *Quod, Joannes Calvinus Illustrissima Scripturæ sacræ loca & Testimonia de gloriosa Trinitate, Deitate Christi, & Spiritus Sancti, imprimis autem vaticinia Prophetarum, de adventu Messiae, nativitate ejus, Passione, Resurrectione, Ascensione in cælos, sessione ad dexteram Dei, detestandum in modum corrumpere non exhorruit*. That is: "That John Calvin, in his commentaries
 " upon the Bible, was not afraid to corrupt most
 " detestably, the most clearest Places, and testimo-
 " nies of holy Scripture concerning the Glorious
 " Trinity, the God-head of Christ, and of the ho-
 " ly Ghost, and principally, the foretellings of the
 " Prophets, of the coming of the Messias, his nati-
 " vity, passion, Resurrection, Ascension into Hea-
 " ven, and his sitting at the right Hand of God.
 All which Articles (*saieth this Doctor*) doth Calvin willfully corrupt in his expositions, in the favour of

^h Samuel Huberinus in *Antith.*

Jews,

Jews, Arians, and other such Enemies of *Christ*: Which he proveth by alledging above forty, or fifty places, citing *Calvin's* own Words, and commentaries thereupon, so clearly, and perspicuously against Sense, and expositions of allholy Fathers, that if his commentaries therein were to be admitted, those four named Points, or Articles of Christian Religion cannot be defended, against the force and adversaries of *Christ's* Name.

And is not this a brotherly Agreement between *Lutherans* and *Calvinists* in principal Points and Mysteries of Religion? but the *Lutherines* have the best of it, for whereas *Luther* and his Followers to this Day condemn the *Calvinists* as Hereticks, (especially for not believing the Body of *Christ* to be really and substantially present in the Sacrament of the Altar) the Protestants of *England* (who are *Calvinists* and deny the Real-presence) hold *Luther* for a holy Man, and their Father, and hold all the *Lutherans* their very dear Brethren in *Christ*, as Doctor *Whitaker* above cited doth aver.

To leave *Germany*, and to speak of the professors of Protestantism in *England*, do not many of them entertain Quarrels, and fallings-out among themselves, about principal Articles of Religion? do not the greatest part by much of the Protestants in *England*, hold the King is supream Head of the Church? (all of one Opinion with the Bishops maintain this as an Article of Religion in that Protestant Church, but the Protestants of *Geneva* and all depending upon their Doctrine, in *France* and elsewhere, do not hold this kingly Supremacy for an Article of Faith) and are not Catholicks punished by Law, and sometimes put to Death for denying this Supremacy? which would be a meer murdering of them, and the greatest Cruelty in the World, if those that put them to Death did not hold that Supremacy to be an Article of Faith.

Now.

Now if you will be pleased to demand what those Protestants in *England*, and *Scotland* (called Presbyterians, or Puritans) say to this Article, they flatly deny this Supremacy to be an Article of Faith, though none of them did ever suffer Death for denying the same, nay, they are esteemed (notwithstanding their Opinion in this) to be of the Protestant's Communion.

Again all Protestants that follow the Bishops hold the Dignity, and Superiority of Arch-bishops, and Bishops to be agreeable to God's Word, and as the Divines speak *de Jure Divino*, and what say the Presbyterians to this? By their Champion *Martin Mar-Prelate*, and his mutinous Mock-bates that band under his Colours, cry all of them in the Name of the Lord, (as ^a *Thomas Rogers* doth attest) *That the calling of Bishops is unlawful, that they be Ministers of Antichrist, worse than Fryars, and Monks Devils Bishops, and Devils Incarnate.*

Sall, you must grant me these Dissentions between Protestants, and Protestants in *England* and *Scotland* about the King's Supremacy, and the Order, and Dignity of Bishops are not Trivial, but Fundamental, and they have been now many Years contending in their Writings and Conferences, and still are about these Points, and others that are the very Sinews, and Souls of their Religion, in endless Quarrels, and Contentions. If that were my Business, I could set down many and great Differences, Quarrels, and Contentions between these two kind of Protestants.

In this place I think it pertinent to say something particularly of the Protestants called Presbyterians, who were never by any Act of Parliament (that we could hear of) proscribed from the Communion

^a *In his Sermon printed by John Windet 1590. p. 13.*

of the Protestants, that stick to the Religion of the King and the Bishops.

Impiety, Fury, and Rebellion gave Beginning to this Sect and Religion in Scotland (as hath been above said) They had two Reformations, the first was begun by *John Knox* an apostate Priest, and though his Reformation was ungodly and unreasonable, the second was far more unreasonable and ungodly. A Presbyterian that was converted to the Catholick Faith describes the Presbyterian Piety in this kind.

There was among us a Pretext of Piety, but we had not the Substance of it: We had indeed much preaching, praying, fasting and such like Exercises; but our long preachings were nothing but continual Praises of the Covenant, the solemn League, which they cry'd up to the Heavens; but we omitted (as our Saviour observed of the Pharisees) the weighty Matters of the Law, as Judgment, Mercy, and Faith: Our Ministers told us we were the happiest People of the World, for they said, we only of all Nations had the Honour to be Covenanters with God, and that we had the Truth of the Gospel in greater Purity than Geneva it self, that we had so clear a Light, that the like had not shined to any Nation since the times of the Apostles, yea one, who was esteemed a principal Apostle among us, did not stick to say in the Pulpit (amidst the many Miseries, Confusions, and Troubles, which then lay upon this Church, and Nation) " That the Angels and Saints of Heaven, if " they could leave the sight of God, would be " glad, to come down and see the admirable " Beauty of the Presbyterian Church of Scotland.

So far this new Catholick. And was not this ridiculous Preacher, with the Beauty of his Scottish Kirk, a great Hypocrite and Pharisee?

It was much observed, that shortly after solemn Fasts of Presbyterians, the Country and State was always sure of some unhappy Claps, the Puritan Fast was still fatal, and ordinarily a Preparation to some Violence, or evil Work that was intended. This made many understand, what Queen *Mary Stuart* meant by that famous saying, *That she was as much afraid of a Fast of the Ministers, as of an Army of Soldiers*; for Experience taught her, that those Fasts were prognostick Signs of ensuing Tempests: Their long Prayers also did not prove them to be Saints, more than the like did sanctify the *Pharisees*: They bragged much of the Spirit, but shewed no Fruits thereof, these be the Fruits of the Spirit which St. *Paul* recounts to the *Galatians*.
 * *The fruit of the Spirit (saith he) is love, joy, peace, long suffering, gentleness, goodness, Faith, meekness &c.*

This second *Presbyterian* Reformation began with a prodigious Abolishment of all holy things: *Mala arbor Malos fructus facit.*

1. They condemned and cast down *Episcopacy*, (this they do wheresoever they have power) quite contrary to the Law of God, for *Episcopacy* is *de Jure Divino*. This order and degree they abhorred as Tyrannical and *Anti-Christian*, yet St. *Paul* writing to *Timothy*, saith: * *If a Man desireth a Bishop's Office, he desireth a good thing.* The Apostle likewise affirmeth that *Bishops* are to order *Priests* and Judge them, wherefore he saith in his Epistle to *Titus*: *That he left him in Crete to Order Priests by Cities.* By this it is plain, and evident, that the *Presbyterians* gain-say St. *Paul*. He saith the Office of a *Bishop* is a good Work, and they say it is

* *Ad Galat. cap. 5.*
tum cap. 1.

¹ *1. Tim. cap. 3.*

^m *Ad Ti-*

Tyrannical and *Anti-Christian*, wherein they show themselves prophane presumptuous Fellows, in seeking to destroy the Doctrine of the *holy Ghost* pronounced by the Mouth of the great *Apostle*; two evils they do in this: They contradict the Oracle of *God*, secondly they incur the Curses threatened by the Prophet. *Wo unto them, who call evil good, and good evil.*

Let us for confounding those *Presbyterians* cite in this Matter some of the antient Fathers. ° *St. Augustine* upon that place of *St. Paul* (*who seeks a Bishop's Office desireth a good thing*) saith the *Apostle* would shew what the Office of a *Bishop* is, to wit: ° *A Name of Labour, and not of Honour, that he may know himself not to be a Bishop, who desires to preside, and not to profit.* ° *St. Hierom* says: *That in the primitive Church, the calling of a Bishop was the next degree to Martyrdom: Wherefore (saith he) the Office of a Bishop being so high, and excellent, so hard and dangerous, it was no wonder the Apostle required many excellent Qualities, and Virtues in a Bishop to exercise profitably his Office, which St. Paul calls a good Work.* *St. Ignatius*, ° *Bishop of Antioch, Disciple of the Apostles and a holy Martyr, describes an excellent subordination of Pastors in the Church. Priests (saith he) be subject unto your Bishops, Deacons unto Priests: And you People unto Priests and Deacons: Who shall observe this Comeliness of Order, I would willingly change my Soul with theirs: And our Lord be with them for ever.*

2. The second comely Work of the *Presbyterians* Reformation, was to lay aside the Lord's prayer, and to put it out of use and credit, and all set pray-

° *I say Cap. 1.* ° *Aug. lib. 19. de Civi. Dei. cap. 19.* ° *Hier. Ap. Cornel. in hunc Loc.* ° *Igna. E-ist. ad Tarscens.*

ers: Was not this a horrible Tentation of the Devil? What more sublime, holy, and divine, than our *Lord's* prayer? *Christ* made this prayer, the *Scripture* contains it, our *Saviour* taught his *Disciples* to say it: When you pray (said *Christ*) * say, *Father, hallowed be thy Name*. Children learn this prayer sucking their Mother's Breast. The Church of *God* hath ever esteemed and practised it, wherefore the Abolishment of the *Lord's* prayer must come from the Devil, there is no way of excusing it. This prayer is short, divine, and substantial, according to that of *Tertullian*. Our *Lord's* prayer is short in Words, but large in Sense.

† The *Waldenses* defended an Error just contrary to this of the *Presbyterians*, for they maintained no other prayer should be said, no other form to be admitted but this of the *Lord's* prayer; this had some colour of *Piety*, and special respect done to that divine prayer, but to abolish it, as the *Presbyterians* have done, is a most execrable *Impiety*. Could a *Christian* Man believe there would be *Christians* found on Earth, that would condemn this divine prayer (instituted by *Christ Jesus*, and commanded to be said, commended by the holy *Fathers*, and practised by the whole Church time out of Memory) and speak contumeliously against the use of it? ‡ A great *Rabbin* and *Preacher* of the *Covenant* called publicly the use of saying often the *Lord's* Prayer a *Papistical Charm*, and another *Minister* in *Galloway* did Glory that he had banished out of his *Parish* two *Idols*, to wit: § *Our Father which &c.* And *God of Glory, and peace &c.* a short *Grace*, that was said ordinarily after *Meat*; but a *Lay-man* an-

* *Luke* cap. 11. † *Tert. lib. de oratio.* ‡ *Gualter Chron. Sacul. cap. 11. de Wal. Emere.* § *The impious Words of a Minister.*

swered the impudent Minister in these Words: *If you have banished these two, which you call Idols, I fear you will bring in worse Idols in their place.*

O God! thy Patience is great with these prophane wicked Men, the seed of Canaan, *Qui claudunt ora Laudantium te.* And that forbid Men to speak to your divine Majesty in a Prayer made by your Son Jesus, and commanded by him to be said by all.

3. From laying aside the *Lord's Prayer*, the Presbyterians got a step farther in their holy Reformation, what, think you, do they? A wicked Business. They abolish that hymn of praising God usually said in the end of each Psalm: (*Glory to the Father, the Son, and Holy Ghost, &c.*) even by the Protestants themselves singing the Psalms, which Hymn doubtless had its beginning out of holy Scripture as this passage of St. John may testifie. And (saith the Saint) ** A Voice came out from the Throne, saying: Say prayers to our God, all ye his Serivants: and you that fear him, little and great.* The Presbyterians in their hot zeal contradict St. John; and hinder little, and great to sing this melodious Hymn of praise to the *Holy Trinity*: Can any thing be more impious, than Men acknowledging the Mystery of the blessed Trinity (If Presbyterians do acknowledge it) to abolish this divine Hymn, whereby the Trinity is glorified? It happened after they had agreed upon this ungodly Reformation, that the People in the Church singing the Psalms, (and knowing nothing of the Determination they had made) coming to the end of a Psalm, said, as they were wont to do, *Glory to the Father, to the Son, and to the Holy Ghost, &c.* The Presbyterian Minister hearing them, cryed out in a Fury, no less ridiculously, than

* Apocal. cap. 19. v. 19.

scandalously, *No more Glory to the Father, no more Glory to the Father, &c.* Was ever the like heard among Christians?

The *Arians*, who denied the Divinity of *Christ*, and that he was equal to his Father, did mainly strive to Change and pervert this Hymn, for as they had changed the form of *Baptism* by saying: ^b *I Baptise thee in the Name of the Father, by the Son, in the Holy Ghost*; So also they corrupted this Hymn of Glorification by singing: *Glory to the Father, by the Son, in the Holy Ghost*. But the great ^c *St. Basile* shews how the Hymn of Glorification was used from the time of the Apostles; for when the *Sacrament of Baptism* was administered by the Priest, when he said: *I Baptise thee in the Name of the Father, and of the Son, and of the holy Ghost*: The holy Council of *Nice* was pleased to add to the said Hymn, this Appendix: *As it was in the beginning, and now, and ever shall be, World without end, Amen*. Which clause appears in my Judgment, like a Prophecy, serving not only for the Confusion of the *Arians*, but also of the *Presbyterians*.

4. What more holy Things did remain in the Church to be reformed by the *Presbyterian* Congregation? The *Creed* stood in their Way, they would have it discredited, and not to be esteemed or called *Apostolical*: Will you hear these holy Men speak in their own Catechism? “*Albeit (say they) the*
 “*Substance of the Doctrine comprised in the A-*
 “*bridgement, commonly called the Apostles Creed,*
 “*be fully set forth in each of the* ^d *Catechisms, so as*
 “*there is no Necessity of inserting the Creed itself;*
 “*Yet it is here annexed, not as though it were*
 “*composed by the Apostles.*”

^b *Baron. Tom. 3. Anno 323. N. 174.*

^c *Basil. ad Amphiblich. dispute. 5.*

^d *Catechism West. in fine.*

What new Masters or rather Monsters are these? What ungodly pestiferous Doctrine is this? To say, and teach the Creed is a human Collection; and not made by the Apostles; this they declared, as was said; and after such Declaration they did not say it, neither did they require it to be said any more of others (as the Custom was formerly) at baptizing Infants; all this they did to put the Creed out of Estimation and Use: Now this Innovation, calling the Creed in question, the Believers thereafter could be sure of nothing. Thus the *Presbyterians* endeavoured to dash the Authority of the Symbol, the principal Foundation of Religion. O! Abomination of furious Zealots, that would change the Apostolical Creed, which was taught for such, and so believed and esteemed in all Ages, by the Consent of all Christian Nations, and said daily by all the Servants of God, young and old.

But against the Impiety of those Men, we have the Authority and Testimony of all the antient Fathers, for the Credit and Estimation of the Creed.

Cardinal *Baronius* in the first Tome of his Annals doth shew, by the Testimony of the holy and antient Fathers, that the Creed was composed by the holy Apostles, a little before they were to part, and go into several Countries to preach the Gospel unto the Gentiles; to the end there might be a certain, short, clear Rule of Faith, in which they all agreed; wherein they were to instruct all persons; and by which, as by a certain Badge, all Christians might be known.

Be pleased now to hear the Fathers speak of the Symbol. St. *Ambrose* saith: "Let us believe the Symbol of the Apostles, which the Roman Church doth ever preserve and keep inviolate. St. *Hierom*

Baron. Tom. 1. Annal. an. 44. N. 15. seq. St. *Ambrose* Serm. 18. & Epist. 81.

" faith: The Symbol of our Faith and Hope,
 " which was delivered by the Apostles, is not writ-
 " ten by Paper or Ink, but in the fleshly Tables of
 " the Heart." ^a St. *Augustine* speaks thus: " The
 " Comprehension and Perfection of our Faith is
 " the Creed. It is simple (saith he) short and full.
 " That its Simplicity might serve the Rudeness;
 " its Shortness the Memory, and its Fulness the
 " Instruction of the Hearers. Elsewhere he saith,
 " this is a Symbol brief in Words, but large in My-
 " steries; for whatsoever is declared in the Scrip-
 " tures, or foretold by the Prophets, &c. is contain-
 " ed, and briefly confessed in it." To shew the
 Excellency of the Creed, which is therefore to be
 often said, ^c St. *Augustine* speaks thus: " Render
 " your Symbol, render it unto the Lord; be not
 " weary to rehearse it; the Repetition of it is good,
 " lest Forgetfulness creep on thee: do not say, I
 " said it Yesternight, I said it to Day, I say it every
 " Day, I have it well. Remember thy Faith; be-
 " hold thy self; let thy *Creed* be a Mirrour unto
 " thee; there see thy self if thou believe all, that
 " thou confessest thy self to believe, and rejoyce day-
 " ly in thy Faith: Let it be thy Riches, the dayly
 " Apparel of thy Soul. Do you not clothe your-
 " self when you rise? So by remembring thy *Creed*,
 " clothe thy Soul, least, peradventure, forgetfulness
 " make it naked. ^d St. *Ambrose* calls this the Seal
 of our Heart, which we ought daily to review; and
 the Watch-Word of a Christian, which should be
 in a Readiness, in all Dangers. We have the *Creed*
 by an assured Tradition and Testimony of the
 Church; which ^e St. *Augustine* holds of no less Cer-
 tainty than the Scriptures, as is signified by these

^a *Aug. Serm. 42. de Trad.*

^d *Ambr. lib. 3. de Virgin. Tom. 4.*

turn. cap. 5.

^c *Aug. homil. fortitu.*

^e *Aug. Cam. Epist.*

Words. "I would not have believed (saith the
" Saint) the Gospel; unless the Authority of the
" Catholick Church had moved me, &c. And
" that Authority being once weakened, neither can
" I believe the Gospel.

Seeing these *Presbyterians* have abolished the Au-
thority of the *Creed*, saying it is not Apostolical;
what in God's Name have these Doctors given to
the People in Place of the Symbol? The Holy Co-
venant; and as the *Creed* is denied by these Men
to be Apostolical, so is the Covenant cryed up to
be Divine; for they call it God's Covenant and the
Confession of the *Scottish Kirk*.

" This was truly a rare exchange; to deny the
" *Creed* to be Apostolic, and to cry up the Cove-
" nant to be divine: To rob us of a most antient,
" clear, brief, positive, sacred Confession of Faith,
" made by the Holy Apostles, famous in all Ages,
" and universally received throughout the whole
" World; full of great Mysteries, and divine Ex-
" pressions; and to give us, in Place of it, a new,
" long, obscure negative Confession; or rather no
" Confession of Faith, full of terrible Oaths, Exe-
" crations, and Combinations, devised by some
" few discontented Heads, and by cunning and
" Force, obtruded upon the Nation; much sus-
" pected at the Beginning, to be nothing but a mere
" Pretence of Religion; as it was notoriously known
" to be a humane Invention; and as it is now at
" length, after all its Disguises, manifested for such
" unto the World. It's good Fame hath not lasted
" long, neither at home nor abroad. It got some
" Footing in *England*, by Cunning and worldly
" Interest; but these soon failing, it was quickly
" detected, and rejected." The Christian Medi-
" ator saith to this Purpose: *That the last Reforma-*

tion, settled with so solemn a Covenant, and carried on with so furious a Zeal, is already, by better Lights, discovered to be merely humane; and therefore deservedly laid aside. These are the Words of the converted Presbyterian.

Sall, I would now fain know, what is your Judgment of these kind of Protestants? Perhaps you will say they are no Protestants; but Geneva, the acknowledged School of English and Scottish Protestants will tell you, that Presbyterians are the purest Protestants of all; and for ought I could ever learn, the Church of England held, and holds them so, (according to Doctor Whitaker's manner of speaking.) Tell me, Sall, have you ever seen any Act of Parliament, in England, declaring that Presbyterians are not Protestants; or any penal Laws enacted against them? No such thing; though they differ (as was said) from the Episcopal, or Royal Protestants in fundamental Points of Religion, that of the Order and Dignity of Episcopacy, which they hold to be Anti-Christian and Tyrannical, and no way *de Jure Divino*. The other of the King's Supremacy, in *Spiritualibus*, which they flatly deny; they also differ from the King's Protestants, in abolishing the Lord's Prayer, and the Hymn of Glorification to the B. Trinity, and in denying the Creed to be Apostolical, which are flat Heresies. And for all these Impieties, and Abominations, there are not (that I hear of) any Laws made in Parliament for punishing these Presbyterians: No, but all the Lightning, Thunder, and Tempest of the Bishops, and that kind of Protestants, and of the Presbyterians likewise, doth fall upon the poor Catholicks: Our Religion is made Treason; to own the Pope Head of the Church, in *Spiritualibus*, (as really he is) is punished with Death; to worship Images, Superstition; to invoke the Angels and Saints, Idolatry; we suffer Disgrace in Court and Country; we suffer
the

the Loss of Livings; we suffer Imprisonments, and Death itself. The Extirpation of our Faith is desired, sought, and put in Execution; and Men receive Pleasure (which is inhuman and cruel) in our Misery and Destruction; and all these Afflictions fall upon us, solely for the Hatred Men have to Religion. What comfort can we find in these Extremities? That only, (and that is enough) which our Saviour hath promised to his Servants. *Beati qui persecutionem patiuntur propter Justitiam: Quoniam ipsorum est Regnum Cælorum.* That is: "Blessed" are they that suffer Persecution for Justice; for "theirs is the Kingdom of Heaven." Sall, we hear, you have preached in July, (1674.) before the Lord Lieutenant, and State, in Christ's-Church, in Dublin, a long premeditated Sermon; for justifying your Departure from the *Romish Communion*; and you then told your Auditors, that you had found in the *Romish Church* three *Abominations*; to wit, *Idolatry, Impiety, and Tyranny*; and those you called *Abominationem desolationis stantem in loco Sancto*. And, that therefore, according to our Saviour's Admonition, you departed from that Congregation. But I tell you, you have forged a pernicious Calumny and Imposture, in charging the Church of *Rome*, the Mother of all Churches, with *Idolatry, Impiety, and Tyranny*. And I further say my Opinion, that an Idol (which is found in all your Congregations) the Pride of the private Spirit, (that Spirit Doctor *Whitaker*, see Pagina 17. described) made you charge the Church of *Rome* with *Idolatry*.

Sir, your Zeal, in your new Religion, is so furious, that you have rendered yourself, at present, incapable of Counsel and all Advice; but in Time you may become colder, (*Non est abbreviata Manus Domini.*) And think better of what you have done.

However, for the true love I have for you, and especially for your Soul, which is the main and principal part ought to be taken care for, I heartily pray you, what kind of thing is Parliament Religion? A slippery, and changable Religion, which is thus declared.

For Satisfying King *Henry* the eighth, the *Parliament* changed some Articles of Faith; as soon as he died they changed that Faith into *Zwinglianism*, to comply with the Protector *Somerſet* young King *Edward* the ſixth his Uncle; within two or three Years after, they changed *Zwinglianism*, into *Calvinism*, and at the ſuit of *Calvin*, reformed the *Liturgy* accordingly: After the young King's Death, they returned with good Queen *Mary* to the old Faith, and by new Acts aboliſhed thoſe Acts they had lately made before againſt Catholick Religion; with Queen *Elizabeth*, they reſtored again the new Religion with ſome Alterations; when King *James* ſucceeded they changed the Tranſlations of *Scripture* and other things; In King *Charles* the firſt's time, Prelatick Proteſtancy was pulled down by *Preſbytery*, and this by Independency, and the laſt pulled down quite Kingly Authority; and took off the good King's Head from his Body: Prelatick Proteſtancy being reſtored by King *Charles* the ſecond, the Forms of *Ordination* (whereupon depends the validity of the Proteſtant Miniſtry, Church, and Sacraments,) being not thought ſufficient, were amended, and are now changed into more Catholick Forms adding to the Forms the Words, *Prieſt*, and *Biſhop*, which hath quite diſcredited their Character of *Prieſt-hood*, and *Episcopacy*, for thoſe two Words being held by them as Eſſential in theſe two Forms, the former Orders given without theſe Words, muſt have been invalid, and in like Manner all things in their Miniſtry, that depends upon *Ordination*, are uncertain, and doubtful, for if the Church of *England*

land hath acknowledged to have erred in a thing of so great Importance, as the Forms of *Ordination*, what Reason can it have in not erring in all the rest? In a Word Protestants, in the Kingdom of England in one Age, have made more changes of Religions, than *Mahometans* in the ten Ages they have continued.

What I have said being duly examined, tell me, *Sall*, is not Protestant Religion slippery and changeable, and consider well what shall become of you in the sad exchange you have made.

The fourth Advertisement.

Learned Protestants of the Church of England do confess, that English, and Irish Pagans (venerable Beda called them Slaves of Idols) were converted to Christian Faith, by Men sent from the Popes of Rome, holy Men that wrought Miracles in those Conversions.

IF any shall demand to what end do I make Mention of these Protestant Authors, what do I infer from their Testimonies? I make this Illation, that said Authors did attest the Conversion of those *Pagans*, to have been made, by those sent from *Rome*, to a true and saving Faith, and for this verity, there are two convincing Reasons; the first, that the veracity of *God* was herein concerned, which never confirmed by *Miracles* a false Faith: The second, that the Goodness of *God* would not have *Pagans* brought from Idolatry, to Heresy, or to such a Religion, wherein they would be as certainly damned as in Idolatry; to Judge this of the Goodness of *God* were a horrible Blasphemy, for it were no less than to call him a cheat.

Sall,

Sall, examine now seriously what Faith that was, the Sts. *Fugatius*, & *Damianus*, sent from *Pope Eleutherius*, taught to the Pagans of *England*, when King *Lucius* (the first Christian King) his Queen, and thousands more were converted? What the Faith, which St. *Augustine* the *Benedictine Monk*, sent from St. *Gregory Pope*, denounced to the *Saxon* Pagans? In what Faith did St. *Patrick*, sent from *Pope Celestinus*, instruct the Idolaters of *Ireland*? Doubtless you will confess it was the same Faith, then professed in *Rome*, and by all the People that obeyed the *Pope*: now all these professed as Articles of Faith, the *Real-Presence* in the *Eucharist*, the Invocation of *Angels* and *Saints*, the seven *Sacraments*, the *Sacrifice* of the *Mass*, worship of *Images* and the like; and aforesaid Sts. *Fugatius*, *Damianus*, &c. delivered them for such, to the Pagans of both the Nations, they likewise wrought *Miracles*, for proving the truth of the Religion they taught, and the Pagans, seeing those *Miracles*, believed they were sent from *God*. They were indeed sent to those Idolaters, as *Moses*, *Elias*, and other Prophets to the People of *Israel*, and as the *Apostles* to the *Gentiles*, doing wonders *In Nomine & Virtute Dei*.

I observe in this place that the Religion the S S. *Fugatius*, *Damianus*, *Patrick*, and *Augustine*, preached to the Pagans of these Countries, was not the Faith now professed by *Sall* and the Congregation of the now *English Church* ergo the Protestant Authors attesting the verity of the Religion taught by *Fugatius* and the rest, and confirmed by *Miracles*, give Testimony against their own Religion, (I mean the Protestant.) My last illation from those Protestant Authors and against their own Religion, and for mine, is that *Sall* hath cause to fear his own Damnation, for having deserted the true Faith, those holy Men sent from *Rome* denounced to the Infidels,
Imbracing

Imbracing a new Religion opposite to the antient and Orthodox.

The Names of the Protestant Authors, Divines, and Historians, testifying the Conversion of *England* and *Ireland*, from Idolatry, by the aforesaid *Saints* sent from *Rome*.

1. *Abbot's* pretended *Arch-Bishop* of *Canterbury*, that writ against *Bellarmin*.

2. *Bale*, pretended *Bishop* of *Ossory* in *Ireland*, reckoned among their learned Men; he writ Centuries of the Writers of *Britain*, and said of himself he had read the Histories, and Chronicles almost of all Antiquity.

3. *Bilson*, pretended *Bishop* of *Winchester*, esteemed a learned Writer.

4. *Caius*, Doctor of Physick so well seen in Antiquity, as an *Oxonian* Orator termed him the *Antiquary*.

5. *Camden*, well known for his Description of *Britany*, an excellent *Antiquary*.

6. *Cowper*, pretended *Bishop* of *Lincoln*, and after of *Winchester*, well known for his Dictionary, and his Chronicle.

7. Dangerous positioner, some say it was D. *Bankroft*, pretended *Arch-Bishop* of *Canterbury*, others say it was Doctor *Sutelife*.

8. *Fox*, most famous amongst Protestants for his Acts and Monuments of their Martyrs.

9. *Fulk*, Doctor of Divinity, and a great writer against Catholics.

10. *Godwin*, a Divine, Son to *Gedwin*, pretended *Bishop* of *Bath*.

11. *Holinshed*, notorious for his great Chronicle, and most earnest against Catholics.

12. *Humphry*, Doctor of Divinity, and the Queen's Reader thereof in *Oxford*.

13. *Jewel*, so famous and known to Protestants, as I need say nothing of him.

T

14 *Reynolds*,

14. *Reynolds*, Doctor of Divinity, famous with Protestants.

15. *Stow*, well known for his Chronicle, and other his Writings of Antiquity.

16. *Sutelife*, Doctor of Divinity, and Dean of *Exeter*, and a great Writer against Catholics.

17. *Surveyer*, so I call the unnamed Author of the *Survey of the pretended holy Discipline*.

18. *Whitaker*, Doctor and Professor of Divinity, and a great writer against Catholics, very famous in the *English Church*, termed by some, "a worthy learned Man, by others a Godly learned Man." These, and thus esteemed are the Protestant Writers that gave Testimony of the Conversions of *England* by *St. Augustine*, and other Saints.

It is therefore agreed upon by Catholick and Protestant Writers, that King *Lucius* sent to Pope *Eleutherius* two holy Men, *Elvanus* of *Avalonia*, and *Medwinus*, together with these came commissioned from said Pope, two other holy Men, *Fugatius* and *Damianus*, who baptized the King, and Queen, and those of their Family, and many more that embraced the Christian Faith.

Authors, Catholick, and Protestant, stile these Legates of Pope *Eleutherius*, *Prelatos*, & *Episcopos*, for without such Authority, and Character they could not erect Bishopricks, consecrate Churches, dispense Orders and the like; this Conversion was made, and the King, and Queen baptized *Anno Dom. 183*, to which Conversion agree, *Fox*, *Jewell*, *Godwin*, *Abbots Fulk*, *Whitaker*, *Sutelife*, *Reynolds*, *Cowper*, *Stow*, *Holinshed*, *Camden*, *Bale*, and others.

^a *Bale*, (one that would write nothing to the Credit of *Rome* if not convinced by evident Verity)

^a *Bale Cent. 1. cap. 19.*

doth attribute this Conversion to Pope *Eleutherius*, and with him joyned in this the *Magdeburgenses*. Of the Conversion of the *Irish* Idolaters by St. *Patrick*, St. *Prosper* that lived at the same time giveth a clear Testimony, and after him, venerable *Bede*, *Marianus Scotus*, and others, who affirm also that St. *Patrick* died in the Year of Christ 491, being 122 Years old. *Paladius* was indeed sent to that work before St. *Patrick*, but though he religiously behaved himself in that Divine Function, the Glory of Converting the whole Nation from Paganism, was reserved for St. *Patrick*, who is therefore *Jure merito*, stiled *Apostle of Ireland*.

Let us now hear *Bale* (I pretermitt other Protestant Authors that testify the Conversion of the *Irish* Idolaters) confirming the coming of St. *Patrick* from the See of *Rome*, and how he gave the Light of Faith to the *Irish Pagans* (the Testimony taken from an Enemy, such as *Bale* against Catholicicks, is of the greater weight and Force against himself.) *Bale* then, who usually called the pope *Anti-Christ* and the *Beast*, and named the primitive Church of *England* in the time of its greatest purity, a Carnal Synagogue (as great an Enemy to the *Pope* as he was) speaks of St. *Patrick* coming from the *Pope* thus.

b “ *Patrick* (saith he) surnamed *Magonius*, who
 “ studied Divinity at *Rome*, sent by Pope *Cele-*
 “ *stinus*, did preach the Gospel to the *Irishmen*
 “ with incredible Fervour of Spirit for forty Years
 “ together, and did convert them to the sincere
 “ Faith of Christ; he was most excellent in Learn-
 “ ing and Holiness, and among other Miracles,
 “ he did continue in Prayers and Fasting, for forty
 “ Days and forty Nights; founded many Churches,

b *Bale descrip. Britan. Cent. 1. fol. 250.*

T 2

“ healed

“healed many Sick, delivered many possessed of Devils, and raised to Life sixty that were Dead.”
Thus far *Bale*.

Behold here how *John Bale* confesseth *St. Patrick* was sent by Pope *Celestinus*, and so sent, he converted the *Irishmen* to the sincere Faith of Christ; what more can any Man say, or more honourably of the Pope, clearly allowing of Authority and power in him to send Doctors and Missioners for converting Nations to the true Faith? In speaking of *St. Patrick*, he mentions truly the Virtues and Duty of Apostles and preachers sent from *Rome* to enlighten Nations, as to fast, and pray, to found Churches, heal the Sick and work Miracles: Let *Bale* himself tell us if the bloody Reformers of the Kirk of *Scotland*, or himself, *Peter Martyr*, *Bucer*, and the rest, at the time of the Innovation they made in *England*, did any of those holy Works done by *St. Patrick*, and such Missioners as were lawfully sent from the holy See into the Vineyard of our Lord? I dare challenge in this place all the multitudes of those new Men repairing (as themselves say) the House of God, to give one *St. Patrick* or *St. Augustine* that fasted and prayed, and healed the Sick, and wrought Miracles; I defy *Bale* to do this with all his studied Tomes of Centuries, or *Fox* (esteemed by the Protestants, a most holy, grave, and pious Man) with his great and numerous Volume of Acts and Monuments of their Ridiculous Martyrs, so credited in *England*, as they have been set in divers of their Churches to be read by all; or delicate *Calvin* the great Patriarch of *Geneva* with his so adored Books of Institutions, or wanton *Beza* Reforming forsooth the Church of *France* with Legions and Troops in set Battles, and besieging the King's goodly Cities, guarded by
two

two fierce Giants in Steel, the Prince of Conde and the Admiral Coligny.

As Bale hath testified St. Patrick's Miracles, so do other Protestants the Miracles of St. Augustine; * Holinshed one of these, saith, King Ethelbert was persuaded by the good Example of St. Augustine and his Company, and for many Miracles shewed, to be baptized. And again he saith page 602. Augustine to prove his Opinion good, wrought a Miracle by restoring to sight one of the Saxon Nation, that was blind. And Stow acknowledgeth the same in his Chronic. p. 66.

Protestant Authors do likewise confess St. Augustine was sent from the See of Rome to convert the Saxons, then Pagans. Fox doth affirm this in his Acts and Monuments lib. 4. page 172. d Holinshed saith, "Augustine was sent by Gregory to preach to Englishmen the Word of God, who were yet blind in Pagan Superstition. And e Camden writeth that St. Augustine having rooted out the Monsters of Heathenish Superstition, ingrafting Christ in Englishmen's Minds, with most happy Success, converted them to the Faith.

Protestant Writers do likewise acknowledge that sixty nine Catholick Arch-bishops sat upon the Chair of Canterbury. The first St. Augustine, above-mentioned (and after him ten Saints more) to wit, S. Laurence, S. Melite, S. Justus, S. Honorius, S. Theodore, S. Dunstan, S. Anselme, S. Thomas, S. Edmund, S. Elpheg: All these were canonized Saints, and their Memories are in the Roman Martyrology.

All these Arch-bishops were of the Roman Catholick Religion and Communion, all received their Pall and Confirmation from Rome, all were

* Holin. in desc. Britan. Lib. 11. Cap. 7.

d Holin. in desc. Britan. e Camd. in desc. Britan. p. 104.

Legates of the Holy See: One of them only, and the last of all but one, *Thomas Cranmer* turned Heretick, (of whom we have mentioned before) and last of all was the noble, Godly, learned Cardinal *Reginall Poole*, consecrated anno 1555, and departed this Life 1558, the same Year and Day that *Queen Mary* died. He was Son to Sir *Richard Poole*, Cousin-german to King *Henry the eighth*, and of *Margaret Countess of Salisbury*, Daughter of *George Duke of Clarence*, and Brother of King *Edward the fourth*. He was (saith *Godwin a Protestant*) of manifold and excellent Parts, not only very learned, which is better known than it needeth many Words, but also of such modesty in behaviour and Integrity of Life and Conversation, as he was of all Men both loved, and revered. He was by the Confession of *Ridley in Fox Edit. 1596. pag. 1595*, A Man worthy of all Humility, Reverence, and Honour, and indued with manifold Graces of Learning and Virtue. But *Bale* according to his wicked bitter Spirit speaks ill of this noble Cardinal, and saith: He was a Cardinal Soldier of Anti-Christ, not to be commended for any Virtue by the Servants of God. And saith further of this excellent Ornament of the English Nation: That he was a horrible Beast, a rooter out of the Truth of the Gospel, a most wicked Traytor to his Country, and prayeth God to confound him.

The Protestant Writers do also agree with the Catholick Authors, about the number of Kings Roman Catholicks: There were of Monarchs of all England 53. *Egbert* was the first Monarch of all England; *William the Conqueror* was the 33d, the last, *Queen Mary*, and with her Wel-away, an E-

¹ The great nobility, rare Learning of Card. Poole.
Bale Crit. 8. cap. 190.

clipse came upon the holy Catholick Church in *England*.

Besides these absolute Monarchs, there were 70 and odd of the smaller Kings Catholicks, when *England* was divided into seven Kingdoms.

Behold, *Sall*, the happy Continuation of the Catholick Faith in *England* in the Succession of 53 absolute Monarchs of that Land: many of them have been of the most valiant, victorious, glorious, and holy Kings of Christendom. Of the smaller Kings have been ten Saints, and fourteen that forsaking their Kingdoms became Monks, to live in Mortification and solitude for gaining the Kingdom of Heaven, or that went in Pilgrimage to *Rome*; there were also thirteen Queens Nuns. You must then, *Sall*, confess there was a holy Church and Kingdom in *England* in those Catholick Times, wherein the Church of *England* was called *Ecclesia Primogenita*, because *Lucius*, King of that Land, was the first Christian King. Will you dare then tell us (as you have preach'd in *Dublin*) that Idolatry, Impiety, and Tyranny, domineered in the Church of *Rome*, (to whom the *English* then obeyed with all Veneration) in those Days of Joy and Sanctity? What kind of Church is now in *England* (whereof you are a new Member and burning Zealot) I am not willing to write, let others tell you, who can easily inform you, that the number of your Protestant Arch-bishops were few, and no way famous, you had no *Arundells* among them, nor *Pools*, no Men either of Sanctity, or any great Talents or Learning.

The Protestant Monarchs are also easily numbered, they were but five in all: *Edward* the sixth a Child, a weak Head to govern a Church; *Queen Elizabeth* a monstrous Head upon your new *English* Church; no Histories or Annals will ever tell you of a Woman, that in any Land or Nation headed
a Church

a Church *in Spiritualibus* before this *Jezabel*: The third was King *James* a learned and wise Prince; after him *Charles* the first a just and chaste King, murdered by perfidious Rebels, his Head being taken away from his Body upon a Scaffold in the View of the World, *Coram Sole*, and before his own Palace Door, by the Hand of an infamous Hangman: the fifth is King *Charles* the second (I am certain Catholicks will never do him harm, undertake you, *Sall*, if you can, for the Protestants who destroyed his Father.) God of his Goodness grant him the greatest Blessing, that can befall him to imbrace the *Roman Catholick* Faith, the Religion of so many virtuous, noble, and invincible Kings his Ancestors.

The fifth Advertisement.

I offer here certain learned Catholick Authors to be perused by Sall; likely they came not all of them in his way.

SALL, let me for our ancient Amity intreat you to read *Attento Animo* the ensuing Books, (*Comede precor Volumina ista*) you will find in them, I promise you, great Learning, strong Arguments, sound Verity, sublime Conceits, and great Variety of Matters; but prepare your Mind well for reading them profitably, and beg humbly of God to send you from Heaven Light and Fire; Light to disperse the Clouds of Darkness your Soul's wrapt in, and Fire to inflame your frozen Affection. Cry unto God with holy *David*; *Cor mundum crea in me, Deus, & Spiritum rectum innova in visceribus meis.*

The first Author.

THE prudential Ballance of Religion, an excellent Work, printed Anno Dom. 1609.

Second Author.

THE Christian *Manna*, or a Treatise of the most Blessed Sacrament of the Eucharist, written by a Catholick Divine through occasion of Monsieur *Causabon's* Epistle to Cardinal *Peron*, printed Anno Dom. 1613.

Third Author.

Calvinoturcismus, composed by that famous Man Mr. *Reynolds*, once a great Preacher of the Protestant Church, and a sharp Disputant, a Fellow in one of the *Oxford* Colleges, it is one of the rarest and most learned Books ever saw light of that kind: The Argument of the Work is by way of Parallel, to compare the Religion of a *Calvinist* and that of a *Turk*. This Man reading the Slights, Shuffings, Lies, Falsifications and Corruptions of Mr. *Jewell*, pretended Bishop of *Salisbury* (one of the falsest Men, that ever set Pen to Paper) forsook the Protestant Religion, saying it could not be a saving and true Religion, that used Falsifications, and Slights for a Support of keeping it up; he went in the Year of *Jubilee*, to Rome and submitted himself with his Writings and Works, to the Judges of the Inquisition, who received with all Joy so precious a Man; Father *Persons* the Jesuit accompanied him, came afterward to *France*, there lived a holy Life, and there died a happy Death.

Fourth.

Fourth Author.

THE Legacy of Doctor *King*, Bishop of *London*, or his Motives for his change of Religion, written by himself, and delivered over to a Friend in his Life-time. A most rational moving Piece, printed Anno 1622.

Fifth Author.

THREE Conversions of *England* penn'd by the very Virtuous Father *Persons*, one of the best Works ever was set out in *English*. All in this Book is strong: Here you will find *Jewell* and *Fox* two Pillars of the *English* Church tottering and cast down, and bruised like a *Dagon*. Both are evidently convinced to have been the most infamous Lyers, Shufflers, and Falsificators that ever lived of the *English* Nation, or (I think) of any other.

Sixth Author.

A Search made into Matters of Religion, by *Francis Walsingham*, Deacon of the Protestant Church, before his Change to Catholick Religion; a Book full of prudent Observations, printed (*Permissu Superiorum*) Anno 1609.

Seventh Author.

Redargutio Scismatis Anglicani, Authore *Alexandro White*; a Confutation of the XXXIX. Articles of the Confession of *England*. See above, Printed at *Lovain*, Anno 1661.

Eighth

Eighth Author.

Proteſtancy without Principles, or Sectaries unhappy Fall from Infallibility to Fancy, laid forth in four Discourses by *E. W.* printed at *Antwerp*, by *Michael Cnobbaert*, 1668.

This Author ſhews plainly to the Eye, Proteſtant Religion ſinking down for Want of Principles, as a Houſe laid upon a very weak Foundation; it is one of the moſt learned Pieces, of this Kind, and convincing that I ever handled.

There is another Book of the ſame Author, intitled: The Infallibility of the Roman Catholick Church, and her *Miracles* defended, againſt *Doctor Stillingfleet's Cavils*, &c. printed at *Antwerp*, 1674. An excellent Work; the *Preface* thereof is a *Pearl*.

Sall, I pray you, read with Attention theſe two Books; if you are able, you have ſome kind of Obligation to answer the laſt; having denied Infallibility to the Roman Catholick Church. I think you will find this *E. W.* hath read as much as you have done, if not ſomewhat more; and that he is a ſubtile School-Man: I have Reason to know what Mettle is in the Man, and partly what in you.

Ninth Author.

A Book that lately came out, ſtiled a Treatiſe of Religion and Government: The Argument (which is learnedly handled) whether Proteſtancy be leſs dangerous to the Soul, or more advantageous to the State, than the Roman Catholick Religion: The Concluſion, that Piety, and Policy are miſtaken, in promoting Proteſtancy, and perſecuting *Poperſy* by penal and ſanguinary Statutes.

This Man gives a perfect *Anatomy* of the *Engliſh* Church; ſhews clearly to the Eye, the Falsifications, Juglings,

Juglings, Corruptions, Shufflings, absurd Lyes, and Artifices of Protestant Writers, and Doctors. He expounds briefly, and soundly, the XXXIX. *Articles* of your *English Creed*, and *Confession*, and declares them to be pernicious. Finally he doth, as it were, demonstrate the Church of *England* to be without *Sacraments*, *Priest* and *Sacrifice*; and consequently no Church: And where there is no Church, there is no true Religion. This Book is not easily had; but I am ready to furnish you with one; you will find, I assure you, the Discourse learned, and worth your reading.

Sixth Advertisement.

3. *Weighty Points offered to be considered by Sall.*

MORE than twenty Years ago, I lighted upon a Book, written by a learned Protestant, in the Days of the Usurper, called *the Christian Moderator*; wherein he shewed a great Kindness, and Tenderness of Heart, toward us Catholicks, then much afflicted; he spake much Good of us; and said we were a People of a tender Conscience, shy in taking Oaths, but religious Observers of them, once taken: He maintained, our Religion was not inconsistent with Obedience to the *Prince* and *Magistrates*; and that the far greater part of us, were commendable in our Manners, and Conversation, and honest in our Dealings: He wip'd away an envious Calumny, objected to us; to wit, that we held, as a constant Doctrine in our Schools, and Practises in our Proceedings, *Fidem non esse servandam Hereticis*; which he shewed to be most false, out of Catholick Authors; especially out of *Paulus Layman*, a *Jesuit*. He likewise endeavoured to persuade, by good Arguments, that Persecution of Religion was not Lawful,

Lawful, nor could be warranted by the Law of God, Law of Nature, nor the Antient Laws of the Land. Among many good Things this Author said, I took special Notice of three remarkable Points; which I will exprefs the best I can in my own Words, having not his Book at Hand.

Primum Punctum.

HE said it was observed, that Roman Catholicks, who turned Protestants, commonly became worse livers than before; great Libertines, dissolute in their Manners, and caaeless of Salvation; especially *Priests* and *religious Men*; who breaking their Vows, took Wives and Wenches, and ever after lived in Sensuality and Sin, without all Shame, and Fear of God; giving Scandal to all kind of Men; and that many of them came to an Obduration of Heart, and dyed in Despair.

I will give you here a true and lamentable Narration, of two fearful Examples in this kind, of two *Apostata's Priests*, that married and had Children, whom I knew very well. One of them having studied in the University of *Salamanca*, was made a *Priest* in *Spain*, had a rich Benefice in those parts I lived in, but was born in the *Province of Salt*; he was sufficiently learned, and audacious in the highest Degree; and had sometimes preached before the State in *Dublin*, as lately *Sall* hath done. In his Conversation he was a mere Publican; and the most vain, lying, vapouring, insolent, debauched, and drunken Companion that was known in those Parts. As soon as the Rebellion began in *England*, he bid adieu to his Loyalty; went to *England*, and stuck to those then in Rebellion; thinking thereby to make a great Fortune; came over with *Cromwell*, and was a mere Scourge, and Plague to the Catholick Clergy; bringing Soldiers and wicked Men to

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the Houses of all the *Priests* he knew. In fine, he dyed of the Plague, in a Ditch, deserted of all of both Religions, crying (as they say) for a *Priest*, but found none.

The other was a home-bred Man, Native of our own Parts, unlearned but witty, he had been in in the Order of Priest-hood when he dy'd 70 Years, (they said he was a *Queen Mary Priest*.) I came to him upon his dying Bed in *November* 1639, and did my best to bring him to a true Belief, and used to that Effect obliging Terms, as I conceived; I earnestly desired him to make a sound Act of Contrition and confess his Sins penitently for reconciling himself to God: I told him he was not taken for an Heretic; but for one that wilfully went out of the Church, and forsook his Master, not for Fear, (as *Peter* did) but to live with a Woman in Lust and Sacrilege; and to enjoy the Pleasures, and Commodities of the World: Notwithstanding all this, I told him I would engage my Soul, under God, for his Salvation, if he would then turn to God and true Faith, with a true Repentance for his Sins, and have hearty Contrition. I prayed him to think on the good Thief, that lived wickedly until his last Hour; and yet when he said, even then, with Repentance and Love; *Domine, memento mei dum veneris in Regnum tuum*. He heard that comfortable Voice of merciful *Jesus*; *Hodie mecum eris in Paradiso*. I did all I was able to do; and wept bitter Tears, to see if I could gain this Soul, and pierce his stony Heart; but all in Vain; for he gave me no good Answer, but very hard Words, and called me Hypocrite, and what not: His Words did not trouble me; but the despairing State of the Man's Soul gave me great Affliction of Mind. At length I told him, in severe Words, that I would arise against him, in the Day of Judgment, to give Testimony of his rejecting God's Grace, offered him at that Time, for saving his

his Soul: What was the End of my sincere Exhortation, Prayers, and Tears? The Man roaring out, and speaking impious Words, turned his Face to the Wall, and even in that Instant lost his Wits. God knows with how sad a Heart I parted from him: One of his Daughters, a Catholick that lived with him, came to me weeping, and crying: O Reverend Father, what of my Father, will he come off? I have seen him (said she) often saying his Canonical Hours; and did use to hide his *Breviary* in a secret Place: I replied; your Father hath wilfully violated his *holy Vows*; he hath lived in Sin and Sacrilege above 64 Years; he hath deserted God, and all Godliness; and God hath (I may well fear it) abandoned him, in this Time of his Departure out of the World. The miserable Man dyed within some Hours after, senseless; and this was his End.

Think well, *Sall*, if it is not your near Concern, to consider seriously and deeply of the evil End of these two wicked *Apostata's*.

Secundum Punctum.

THIS Author further said; it was observed that Protestants, who imbraced the Catholick Faith, made Change of Lives and Manners for the better; that they mortified their Bodies, fasted and prayed; were meek, humble, continent, and charitable; especially those that took *Priest-hood*, became rare Examples of Piety, and all kind of Virtue; and so lived in the Fear of God, and in so great Charity toward all Men, that Catholicks took great Joy and Delight in their Conversation, and glorified God in their Conversion; and Protestants in their Change, confessed they had Cause of Admiration.

Tertium Punctum.

THE Author said also, he had heard of some Protestants, that dying, demanded a Catholick Priest, to help them to dye in the Roman Catholick Faith. But he never understood of any, that lived Catholicks, who dying, called for a Protestant Minister to help them to dye, and make a happy End in the Protestant Religion.

Sall, though you are a learned Man, (for such I take you to be) and have read much, and taught Divinity for so many Years, I do not think you shall make any Loss of Time, in pondering duly these three grave Points, and Observations of this Protestant learned Author.

The Seventh and last Advertisement.

OLIM POSSIDEO, PRIOR POSSIDEO.

The Roman Catholicks strong Defence, against the Claim of all kind of Hereticks and their Attempts.

I Shall borrow much of what will be said in this Advertisement, out of the Author of *PROTESTANCY WITHOUT PRINCIPLES, &c.* The strong Arguments of that learned Man shall serve for a Wall and Rampart to this my little Treatise. From Men of my decaying Age, high and great things cannot be expected; we must then have them from our Neighbours: To him, it will be some Honour, that I make Use of his Learning and Discourse, and to me no kind of Disgrace; both of us aiming at the same Mark, or Butt, (*the pure Glory*

Glory of God) * *Quia ambo predicamus Christum Crucifixum.* Nor have we been at any Time esteemed by those, that know us, Men gaping after Wind and Vanity.

Now to my Purpose. 1. Before all, I would have my Reader suppose, (as really he should) that *Luther* and his Associates, once Roman Catholics, separated themselves from the Communion of the ancient Church, which gave them Baptism, about the Year 1517. 2. It is as evident that the Protestants of *England*, following *Luther* and his Sec-taries, uphold still, and stily defend, that actual Separation, as a *necessary lawful Fact, and well done.* 3. It is no less clear, that as *Luther*, when he first began his Revolt from the Church, stood all alone, without joining himself with any visible Society of Christians; so it is now as manifest, that our Protestants to this Day, stand also as a solitary Society alone; owning no Fellowship, Union, or Communication, of Liturgies, Rites, or Sacraments with any Church through the universal World: They forsake Catholics; they forsake Grecians, Armenians, Abyssins, Arians, Nestorians, Ruthenians, Socinians, and all the rest of Christians: Wherefore, if ever Schism was in the World, or can be possibly conceived, Protestants are most evidently guilty of a formal Separation from all other Christian Churches; and consequently are formal Separators, or in plain Terms *Schismatics*.

I pray, did not *Cromwell* and his Bands run into a Rebellion? Why so? Because with those, that follow'd him, he shook off all Obedience to the King, and to the Laws of the Land; he contemned the Government, and made himself and his party, a Body by themselves, a Body apart; and though he gained all the Cities and Towns, enslaved Free-

men, and acted the worst Treason imaginable, by putting to Death his *Liege-Lord* and *Sovereign*: No Man for all this can affirm, that this great Power he had, and so many Years enjoyed, exempted him from the Title of a Traytor, actually in Rebellion: Unlawful Power, and Violence, cannot justify Rebellion and Treason.

This is our very Case. *England*, all the World knows, once owned the *Pope of Rome*, not only for the first *Patriarch*, but also *Supreme Head of the universal Church*: It admitted of this Church's Discipline and Law, and yielded Obedience to it: It communicated with the Roman Church, as well in points of Faith, as in the Use of Rites, Liturgies, and Sacraments; yet for all this, they have shaken off all Obedience to the Church of *Rome*: And if this be not a wilful formal Separation on their part, let any Man judge. And after all this, they are so bold and impudent, as to say, the *Schism* lies on our part, for having given them the Occasion of Separation; but they do not point out the Time, and Errors they say crept into our Church. Is not this a pleasant Jest? *First openly to rebell*; and then without any other proof, but their own proofless Word, tacitly to suppose, they had great Reason for their Rebellion; and to accuse so vast a Society of ancient Christians as we are, and know not why; to condemn us of Errors, and know not wherefore; and this before no other Tribunal, but themselves, who were the Rebels. This indeed favours so strongly of Sauciness, and Self-conceited Pride, that the very Method held in the Condemnation, makes all to look upon it as *naught, illegal, and contemptible*.

This kind of proceeding of Protestants makes it most evident, that this actual breach with *Rome*, this Rupture, this Rent, this Rebellion, this Divorce, from the ancient Church, this formal Schism,
(let

let the Protestants cover it with the smoothest words they please) is as clear on their side, as the Sun shining at Noon Day : Like Dirt it lies at their Doors, and they will never be able to wipe it away. They say often, and over, and over, that we erred, and gave them the Occasion of Separation, but proving nothing, nor shewing the Cause we have given of such Separation, they say nothing : do they think their Assertion or saying that we have erred, can be Proof strong enough against us, or any thing like a satisfactory Reason in this Matter between us, their saying being no received Principle ?

Certainly the Humour of Protestant Writers and Disputers is strange : They chiefly abuse themselves in finding Fault, and carping at Catholick Religion, whilst they speak least of that which most concerns them; that is positively to prove, that Protestantism ought to be owned, as Christ's true and Orthodox Religion ; ² this they wholly wave, and the Reason is, because an Improbability cannot be proved.

For confirming what I say, hear what the Author of PROTESTANCY WITHOUT PRINCIPLES, &c. speaks.

Pray you (saith he) tell me, did you ever yet hear from a Protestant any thing like a convincing Principle, when he goes about to prove two Sacraments, and no more, or that Faith only Justifies without Charity, or (to be brief) that Protestantism ought to be valued, as the only Pure and Orthodox Religion of Christianity ? No : these Points they either pass over in Silence, or so slightly handle them, that they seem afraid to meddle with such Difficulties : what do they therefore ? Their whole strain is to find

² Protestants prove not their own Religion.
Author p. 430; & 431.

^b That
fault.

fault. This in the Papist Religion is not right; that is not well proved, a third thing pleaseth not, here we have a Novelty introduced, there is a Ceremony blameable, &c. then a Jeer follows in handsome Language, and their Work is done. In the mean time, the main point in Controversy (which is to prove that Protestancy ought to be owned as a true and Orthodox Religion,) is no more touched on, than if it were not in being.

The same Author says elsewhere; *I really perceive a strange Humour in our Protestant Writers. You have their Books 'tis true, Difficulties now and then hinted at, Words multiply'd, much talk in general, intricate Discourses carryed in Darkness, (and this to amuse a vulgar Reader) weak Conjectures enough, now drawn from this, now from that evidenced Authority: Margins charged with Greek and Latin, and they must be thought learned Margins.*

But after all you see the main Difficulties waved, you find nothing proved, nothing clearly reduced to any other owned Principle but their own proofless Word, and bare Assertion, in so much, as I am apt to believe (if I think amiss, God forgive me) all that Protestants aim at in their polemical Writings, is only to keep up Talk in the World, and glory when they have the last Word in Controversy, whether a prov'd Word or no, it imports not, so it may be proved they answer it.

Is it not a remarkable thing, that Protestants, notwithstanding they do not, nor cannot, defend their own Religion, and notwithstanding they are willful, and wrongful in their Separation from the Roman Church, (an open Schism) and notwithstanding a lawful Succession in our Church from the Apostles Times, and a quiet Possession of Truth.

with it, by Virtue of an immemorial Tradition, yet our Adversaries the Protestants tell us the Obligation of proving Lies upon us: of proving what for God sake? That our possession is lawful: *Quo Jure* came they to Question this? they being Actors how come they to put the proof upon us, contrary to the Custom of all Benches of Justice, contrary to that known Rule of the Law: *Actore nihil probante reus absolvitur*. If they would ever acknowledge any indifferent Judge or Umpire between us, (which they are never like to admit of, assuming to themselves the Office of Accuser, Witness, and Judge) he would compel them to the proof; we are no way bound thereunto, we only stand upon our own Defence and Guard, we only say: OLIM POSSIDEO, PRIOR POSSIDEO, that irrefragable Rule of the Law is for us: *Qui prior est tempore, prior est Jure*: “Ratio hujus regulæ est, quod jus acquisitum alteri, invito auferri non potest:” That is. “The Reason of that Rule is, that right acquired to any one, cannot be taken from him against his Will.” We have been above a thousand and more Years in possession, before the World heard any thing of *Luther* and his Knot of Schismatical Companions, are not we then *Priores tempore*? But they will perhaps tell us, they have prescrib’d against us by holding our Churches, Benefices, and all power and Jurisdiction in *England* for an hundred Years and more; to this we reply, that Violence gives no ground to Prescription: We alledge that undeniable Rule of the Law: *possessor malæ fidei ullo tempore non prescribit*: that is, “a professor of evil Faith or Conscience can never prescribe (*mala fides* here is *mala Conscientia*)” and doth cut off quite all

^a *Regula Juris* 24. in sexto.
sexto.

^b *Regula Ju. is* 2. in

Title they can make to Prescription. It is manifest to the World, all they have of ours, they have against Conscience, and so their Crime in holding that by Force, which by Justice is ours, is the more grievous, and the longer they detain them, the greater is their Sin; "Cum tanto sint graviora peccata (as the Text of the Law says) quanto diutius infœlicem animam detinent alligatam.

We Catholicks (I repeat it again) can say to Protestants, that we are no way obliged to prove our Church is the true Church, and our Religion (though we can evidently prove both.) It is enough to tell the Protestants, the *Roman* Catholick Church, whilst Evidences come not against it, stands firm upon its ancient right of possession, *OLIM POSSIDEO, PRIOR POSSIDEO*. This long and lawful possession proves the Church Orthodox, and frees us from all Obligation of disputing; the Reason above hinted is, that the ^f Protestants are the Actors and Aggressors, and therefore it is their Task to prove, ours only to defend, which is easy; if you mark how strangely in vain they make their Attempts against us, observe it. "After our Church had stood a thousand Years and more in the quiet possession of Truth, they accuse it of Error: After so many Thousands of learned and virtuous Men, that lived holily, and died happily in it; yea, and had Eyes as quick, Judgments as profound, and Wills as good to find out these Errors (had any been) as the best of Secretaries, yet found none; they, forsooth, espy them: ^g After this Church had its Purity and Innocency signed and sealed by the Blood of innumerable Martyrs, evidenced by undoubted Mi-

^f Protestants because Aggressors are obliged to prove their charge and claim. ^g The Church's Purity and Innocency.

“ racles, manifested by so many glorious Conver-
“ sions wrought on Aliens drawn to Christ, and
“ finally demonstratively proved by all these illust-
“ rious Marks of Truth;” whereof we treated
above, our Protestants rise up, and calumniate this
great Society of Christians, lay the foul Aspersions of
Heresy on it. Are not they, think you, as Actors,
obliged in Justice to make their Charge good against
us by evident Proofs? ^h And are not we exempted
from all farther Obligation of pleading, than only
to stand upon our ancient, blameless, and quiet
possession? Believe it. This OLIM POSSEDEO,
PRIOR POSSEDEO, is warrant sufficient, and our
Wall of Defence against such weak Aggressors:
And yet we strengthen our hold with Cannon proof
ⁱ (it is evident Reason also) “ Nemo præsumitur
“ malus nisi probetur:” “ No Man, upon vain
“ presumption, ought to be accounted naught, un-
“ less Reason prove him a Delinquent.

For Example. ^k Give me a loyal Subject that
hath done Wonders and great Service for his Prince;
that hath enlarged his Kingdom, gained him Friends,
defeated his Enemies, and yet is struggling to do
him more Service; *Whose Repute was never stained,
nor Fame blemished, &c.* Suppose now; that a
*small Knot of unknown Men should offer at some small
or inconsiderable Proofs;* and with these endeavour to
impeach him of Treason, would not the Prince,
think you, either require Evidence to be brought in
against so worthy a Subject, or reject these Accusers
as unworthy of Credit; yea most assuredly. This
is our Case (though no Instance, taken from pri-
vate Men, can parallel the Fidelity of the Church
towards Christ) ⁱ the Roman Catholick Church (I

^h Proved by a long Possession.
also.

^k An Instance.

ⁱ And evident Reason
ⁱ The Church evidently hath
proved her Fidelity to Christ.

speak of no other, for there is none) hath faithfully
 done great Service for the King of Kings Christ Jesus,
 & hath dilated his Empire far and near, it hath de-
 feated his Enemies (perfidious Heathens) gained him
 Friends, and innumerable Servants. It yet struggles
 (Mangre all Attempts against) to promote his Honour
 and gain him more. ^m It has been of an unspotted
 Fame, and accounted pure without Blemish, till now
 at last a small inconsiderable Knot of Protestants im-
 peach it of Treason, and make it a Rebel against the
 King, whom it hath served so long and faithfully.
 What then, doth our Lord Jesus and all Justice too,
 require of these Accusers but Evidence? Yes, and
 (if possible) more than evidence is necessary, to make
 their Charge good against this Church. It hath evi-
 dent Proof enough of its Fidelity, by its faithful long
 Service, by its hitherto irreprehensible Purity, al-
 lowed for a thousand Years and upwards; and there-
 fore cannot be supposed a Delinquent upon meer Cavils,
 or for Things which look like Proofs, but when exa-
 mined, are no sooner weighed than cast away as
 weightless.

For all this we Catholics find it no hard Matter
 to prove the Roman Catholick Church, the only true
 orthodox Church, out of which there is no Salvation,
 and to prove this by an undubitable Principle, which
 cannot be shaken, even this short Argument will
 do it. Christ Jesus founded a Catholick Church
 which (as he promiseth) should never fail; & *portæ*
inferi non prævalebunt adversus eam. And therefore
 could never be forsaken by him: Take the Reason,
 for no Monarch, that lays the Foundation of a King-
 dom, and obliges himself to take care of it, can

^m Hitherto of unspotted Fame before Sectaries Impeach-
 ment.

ⁿ Justice in this Charge requires Evidence not
 unproved Cavils.

^o Math. cap. 16.

without

without Injustice abandon it, unless a contrary Power or great Negligence deprive him of his Right; none can be more powerful than Christ; and I hope these *Protestants* of the *English Church* will not make him guilty of Negligence or Injustice; ergo, he still defends the militant Church (a most dear Kingdom) which he established with his own Blood.

Take this other Argument. ^r *A Church which hath converted whole Kingdoms and Nations from Infidelity to Christ, by working Miracles, casting out of Devils, great Austerity of Life, and Efficacy of Doctrine, evident and convincing Arguments of Truth, and drawn innumerable Souls from a tepid Life to Penance and Mortification, from the Contents of the World to a Contempt of it, from Self-love to a perfect Self-abnegation, must either be deservedly named the true Church of Christ, or else, the Apostolical Church was not: the Church of Rome only hath, by the Assistance of God, done those Wonders; therefore it is the true Church, or there was never any true upon Earth. Deny these Conversions made by our Catholick Society, and you deny what is most evident; grant them, and you subscribe to Popery; Ergo.*

This learned Author after several Arguments and Considerations makes the ensuing Inferences.

The Roman Catholick Church was once the true Church, (Sectaries confess it) once it was built on Christ, once it taught Christian Verities without Error, once it was owned by Christians for Christ's School, once it evangelized the Word of God purely. Therefore if God be yet as favourable unto Souls, as he was: antiently, if he subtract not Means from us necessary to Salvation, if his Gifts be unchangeable, if his Intention of settling Truth for ever amongst Christians alter not, if he bless his own Society as well with

^r Author of *Protestancy without Principles, &c.*
Page 409.

Truth, as with the Consolation of Grace; this Catholick Roman Church, and no other once true, was, is, and shall ever be so, for the future. *Ecclesia invicta res est*, (they are known Words of a great Doctor) *etsi Infernus ipse Commoveatur*. The Church is invincible and continues the same, although Hell it self be moved, and struggle against it.

Those Inferences of this able Divine, are strong and unanswerable.

1 The same Author hints at some Faults and Failings of Sectaries in writing Controversies: These are his Words Page 434. *First, besides their Corruption, and self-conceited Glosses, whereof there is no End, you have in the first Place gross Mistakes. 2. Pretty Jeers (harmless Things) for they hurt no Body,, and give the Printer Work. 3. No little Ignorance. 4. Meare Suppositions for Proofs. 5. Much unsincere Dealing, when they slightly handle Controversies, and slyly dissemble such Proofs, as make for our Catholick Verities. The last Defect (but this is both remediless and transcendent) they never bring Assertions to Principles, nor give us Weight for Weight, I mean Authority answerable to our Authorities in any one debated Question.*

With what is said this Advertisement is ended, my End therein being the Conversion of Sall, a poor Sinner and straying Sheep, which must be effected, and done by the great Pastor Jesus; and therefore I humbly beg of him, *Ut vadat ad illam (Ovem) quæ periret donec inveniet eam*. That his own holy Name may be glorified on Earth and in Heaven by bringing back again to his Flock poor strayed Sall.

1 Faults of Sectaries.

XXIV. and last CHAPTER.

Containing a fervent Exhortation to straying Sall for a timely returning to his holy Mother the Roman Catholick Church, that there may be Joy in Heaven upon a Sinner doing Penance.

TO Bishops, and all Pastors of God's Flock, whose Charge is to take little Foxes, (*Hereticks perverting Souls,*) the Holy Ghost speaks in this Language. ¹ *Catch us the little Foxes that destroy the Vineyards.* By this Care of good Pastors the Thievery of those little Foxes will be prevented, and the Wasting of the Vineyard avoided.

Sall, owning a pastoral Office and Care, I have taken some Pains in hunting after you a little Fox, (*an old Man, and a young Heretick*) and, as I conceive; *Ope Divina te parvam vulpem in opere nefario, nempe vineam Christi Electam, speciosam, florentem, vineam Sabaoth sanctis divi Patricii moribus, stupendisq; cæli prodigiis in terra Hiberniæ feliciter plantatam, scelestè demolientem cepi.*

Sall, it may be said to your eternal Infamy, that after your fall you have imploy'd a violent burning Zeal to infect your Kindred and Friends, with the Plague of Heresy, that infected yourself: *Non vis Miser perire solus, sed ut alii tecum pereant vehementer niteris,* but I hope God in his Mercy will preserve those Souls from the Cup of Poison you would make them drink of, for this your Endeavour and Attempt your Name is become odious to all that hear of you. O deplorable Change from the Man I have known you, piously given, (as all judg'd of you) an

¹ *Cant. cap. 2.*

obedient Child of the See of *Rome*, and a good Member of your Order ; likely you will guess who I am that write these sensible complaining Lines, a Person that lov'd you for amiable Nature, inoffensive Conversation and commendable Talents, and you also seemed to love and esteem me in a high Measure. Did you not to preserve our antient Amity, write unto me a Letter full Affection and Kindness, wherein you let me know of the great Esteem you were with the *Protestant* Archbishop ? (O ! I then little dream'd he would have had the Power of perverting you, or you so wicked a Mind as to be perverted by him) to that Letter I return'd a loving and hearty Answer, and at the same Time seriously recommended a virtuous and afflicted Lady of my Acquaintance match'd in your County of *Tipperary*, and by a special Letter commanded her to be guided by you in all, assuring her she would find you a virtuous, learned, and friendly Person : But *Sall*, dear *Sall*, you have betray'd my Trust, and alas betray'd your own Soul for Eternity, unless you recant in Time.

In parting from the *Roman* Communion you have not regarded St. *Ambrose's* divine and weighty Counsel. To wit ; *Magni periculi res est, si post prophetarum oracula, post Apostolorum Testimonia, post martyrum vulnera, veterem fidem quasi novellam discutere presumas.* It is a Business of great Danger, if after the Oracles of Prophets, the Testimony of Apostles, and the Wounds of Martyrs you presume to examine and discuss the antient settled Faith as if it were a new Religion ; these Arguments the *Saint* speaks of, testify a true orthodox Religion ; these Arguments do satisfy all good Catholics, learned and unlearned, young and old, that they are in the right Way and Belief, to these Arguments all good Christians adhere, no way presuming to dispute or to doubt in the least of the Force and Verity of

of them, with these Testimonies, Oracles, and Arguments, all of the Communion of Rome, stand firm and constant in the antient Faith: Sall, you have taken a different Way, a Way apart, your Presumption misled you, the crafty Serpent that tempted Eve, and much commended the forbidden Fruit, saying: ^b *What Day soever you shall eat (of the forbidden Fruit) your Eyes shall be opened: and you shall be as Gods, knowing Good and Evil;* the same Serpent enticed you to a Curiosity of disputing of the Truth and Sanctity of the antient Faith, and tempted you so far that he made you seek for Truth where it was not to be found, and to desert the Church wherein it was, is, and ever shall be to the World's End: your curious Ambition displeased God, and he has confounded your Presumption and Pride. Have you forgotten to have read in St. Paul, (God speaking to proud Wits,) ^c *Perdam Sapientiam Sapientum, & prudentiam prudentum reprobabo.* That is; *I will destroy the Wisdom of the Wise, and the Prudence of the Prudent I will reject.* Did not St. Paul himself, writing to the Corinthians, say; ^d *I judged not myself to know any Thing among you, but Jesus Christ, and him crucified: and I was with you in Infirmary, and in Fear, and much trembling.* Sall, had you remained in your Order mortified, (that is to know Jesus Christ crucified) had you staid in Fear and Trembling with your Brethren, (as great Wits and Divines as you have done,) all had been safe with you, all had gone well, but Presumption carried you further, forsooth you must examine the antient Faith with Speculations and Subtilties, and so have miserably fallen; God of his Mercy give you Grace to rise again.

^b Genes. cap. 3.
cap. 2.

^c 1 Cor. cap. 1.

^d 1 Cor.

“ • But *Sall* are not you greatly troubled and
 “ disturbed in your Soul for deserting the Order of
 “ the Society of Jesus, a precious and sacred School
 “ of Learning and Virtue in God’s Church, an
 “ Order renowned over all the World, for the great
 “ Things they have done to God’s Glory, not only
 “ in Countries infected with Heresy in *Europe*, but
 “ also for giving the Light of Faith to Millions of
 “ Idolaters in *Japonia*, and other Kingdoms of the
 “ *Indies* ; their memorable Labours (no Man can
 “ deny this Truth) have carried the Name of Christ
 “ to the new World, and dilated holy Religion and
 “ the Bounds of the Church to the furthest Ends of
 “ the Earth ; they have pull’d down Idols, and
 “ lifted up the Standard of the Cross in place of
 “ them. *Sall*, the Church you have betaken your-
 “ self to, hath done none of these Godly Things,
 “ and they, and all Sorts of Hereticks hate the So-
 “ ciety above all Orders, and do enviously sting
 “ them in all their Books and Writings ; come,
 “ say all Hereticks, let us strike the Society of
 “ Jesus with our Tongue, let us obscure the Glory
 “ of that People : Let me speak without Offence,
 “ or derogating to any other Order, (I love from
 “ my Heart, and honour all religious Orders in the
 “ House of God) that the Society may be termed
 “ for Virtue, the Salt of the Earth, and for Learn-
 “ ing the Light of the World : A Person of emi-
 “ nent Dignity in the Church (he lives as yet) de-
 “ fending the Innocency and good Fame of the So-
 “ ciety in a certain Point against a virulent Ca-
 “ lumny, cast upon them, concluded his Discourse
 “ thus : *Desine tandem maledice persequi ordinem*
Societatis Jesu, putidisque Calumniis impetere, ordinem
Deo Sacrum : regibus fidum ; moribus integrum ; Lit-

• *Just Praise of the Society of Jesus.*
 cap. 11.

• *Hiero.*

1611

teris Florentem; Doctis Charum; Ecclesiæ utilem; orbi Christiano Necessarium: contra hoc genus hominum Innocentiæ Clypeo tectum in Vanum murmurat tua invidia; contra hos pugnans Langues tanquam apis sine aculeo. That is: “ Detract or Leave off

“ persecuting the Society of Jesus, and raising fil-
“ thy Calumnies against an Order dedicated to God;
“ Loyal to Kings, intire in their Ways, flourishing
“ in Learning, dear to the Learned, useful to the
“ Church, necessary to the World: in vain does
“ your Envy murmur against this Kind of People
“ that are protected with the Buckler of Innocency,
“ you labour in vain against them like an idle Drone.

Another Writer says much more (*Sylvester Maurelius* in Lib. 5. *Oceani Religionum*) in this Language.

Quid de iis dicam, qui pro fidei Christianæ defensione, sanæque Doctrina sanguinem large profuderunt, tinxerunt Ocaenum, littora camposque rigarunt, patibula & tribunalia madefecerunt contemptis tortoribus, lanienis, atque ipso Tartaro; & jam fulgent in Cælo præ rutilis adamantibus, & velut stellæ resplendent.

That is: “ What shall I say of those, who for de-
“ fence of Christian Faith and true Doctrine have
“ copiously shed their Blood, have dyed both the
“ Sea and Shore, and embrued Fields, sprinkled
“ Gibbets and Tribunals, contemning Torments,
“ and Tormenters, and even Hell it self, and now
“ glister in Heaven more than the choicest Dia-
“ monds and shine like Stars.”

Sall, you have left this learned and glorious Order, and they Christianly lament the same, more for your Misfortune, than for the Loss they have had by your departure; they must say plainly you were not of them, though you lived among them, and they will say well, for had you been of them, you had staid with them in Obedience, working your Salvation in trembling and fear: they are no way troubled for the Speeches of some, imputing
your

your departure as a stain to the Order, which is an Objection without all ground, and they answer to all this vain kind of Talk, (and justly) saying that *Judas* went out of a holier Order, and from a higher Dignity than theirs, and yet his going out was no stain to the Apostles: *Judas* his Impiety followed him, but left the College of the Apostles pure and holy: even so, *Sall*, your Impiety goes along with you, and the Society remains unspotted in its Virtue and Reputation.

“ Pro dolor, *Sall*, are you gone away from us,
 “ & notus est jam non tantum Patriæ tuæ sed eti-
 “ am exteris regionibus, Diaboli de te Triumphus;
 “ quid tandem in his Angustiis consilii, quid re-
 “ medii?” That is: “ And now the Devil’s tri-
 “ umph over you is not only known at home, but
 “ abroad also in Foreign Countries, but what Coun-
 “ sel or Remedy can be given in such a miserable
 “ Condition? Your returning from *Babylon* (where
 you live) to *Hierusalem* will be your only Remedy,
 come then home, *Sall*, come home, prodigal Child,
 thy Father is waiting for thee, and will receive thee
 with Mercy: Do but say penitently *Surgam & ibo
 ad patrem*, and the way is clear for you. Hear,
Sall, a Voice from Heaven saying, ² *Come out of her*
 (*Babylon*) *that you be not partaker of her Sins, and*
that you receive not of her Plagues.

We Catholicks pray for God’s people that are in *Babylon* suffering (even now) heavy Persecution, and we also pray for the people of *Babylon*, that persecute them, that they may become God’s people, and that by their Conversion *Babylon* may fall, and Christ have his Kingdom where Satan now reigns; which will be, when true, pure Orthodox Religion shall prevail in those three Kingdoms, that

were one Day Catholick, full of Saints and holy Men.

Sall, your stay in *Babylon* is dangerous, and you know there is no dallying with Serpents, if you fall deeply in love with Honours, preferments, and other glorious Miseries of the *Babylon* you now dwell in, if a Woman lay hold of you (and why may not this happen, seeing you walk with those Rabbins that teach Priests may marry, and are bound to marry, and did the like themselves) there will be after no hope of recovery. Think therefore of coming off in time: *Ne peccatum tuum sensim sine sensu transeat in consuetudinem & obdurationem.* That is: "Lest your Sin insensibly become an obdurate Custom. For it was wisely said:" *Desinet esse locus remedio, ubi quæ fuerunt vitia mores fiunt.* That no Remedy will take place when Vices become Customs. You ought therefore to fear extremely that delay of your Conversion, for Custom of sinning will give Satan an absolute Victory over you. Give therefore ear, dear Soul, to St. *Augustine*, (who was a great Sinner, but a greater Penitent) no Man can better preach in this kind, his weighty Words are these: *Omne peccatum consuetudine vilescit, & fit homini quasi nullum sit, obduruit, jam dolorem perdidit, & valde putre est, nec dolet, quod non dolet, non pro sano habendum, sed pro mortuo computandum est; quando aliquid pungitur, & dolet, aut sanum est, aut in illo spes aliqua Sanitatis est; quando autem tangitur, pungitur, calcatur, nec dolet, pro mortuo habendum est, & præscindendum.* That is: "All Sin by Custom is less regarded and at last
 " seems none when a thing grows hard, and looses
 " all feeling, becomes putrified, and has no sense
 " of its insensibility, it is not to be reputed sound
 " but dead; when a thing is pricked and feels pain,
 " it is either whole, or at least there is hopes of
 " Health, but when it is touched, pricked, bruised,
 " ed, and feels not, it is dead and must be cut off.
 Many

Many touch and handle you sharply for your Fall from the holy Faith and the Scandal you have given, be not like a dead Man, but show you have Life, and Feeling, and grieve for what you have done, be not I say, hard Hearted, but give way to the Grace of God, to make a breach on the Walls of your obstinate Will : help thy self, Man and God will help thee, and never despair of God's Mercy. The Condition of a despairing Man is the worst that can be, for he Judgeth (*teste Augustino*) that God wants either Power or Love to save him, to say either of God were a Blasphemy. Look upon Histories Ecclesiastical and Prophane, look upon Scripture the Book of Life, all are full of fair Examples of God's Mercy ; hath not Christ healed *Magdalen* possessed of seven Devils, seven deadly Sins ? hath he not pardoned *Peter* that deny'd him ? hath he not made *Paul*, that did persecute him, a Vessel of Election, and Doctor of Nations ? hath he not given Heaven to the good Thief, for one act of Contrition and Love ? (This Thief's owning of Christ to be the Son of God when all the World seem'd to abandon him was a most Heroick Confession.) Harken, *Sall*, to the comfortable Words of great St. *John Chrysostom* to an afflicted Sinner inclining to despair. " Si Publicanus es, potes fieri Evangelista ; si Blasphemus, potes fieri Apostolus ; si latro, Cæli civis : ne dic peccavi, qui habes medicum Potentiorẽ ægritudine tua." That is : " If you are a Publican, you may become an Evangelist ; if you are a Blasphemer, you may become an Apostle ; if a Thief, a Citizen of Heaven : say not I have sinned, seeing you have a Physician able to master your disease." Hear the Words of God himself to a Soul that had committed many Fornications : which are full of Consolation. *b Tu fornicataes cum multis amatoribus,*

b Jerem. Cap. 3.

tamen

tamen revertere ad me, & recipiam te. Who would not fly out of *Babylon* to adore so loving a God? come then out of that accursed Mansion, and Place the Ship of your Soul in the Haven of Safety by returning to the Catholick Faith and State of Religion you were formerly of, and walking with your devout and religious Brethren, between the Mountain of Myrrh, and Hill of Frankincense. There can be nothing more safe and happy than the Life of a good religious Person, whose Occupation during Life, is an incessant voyaging between the odoriferous Mountain of Myrrh, and the Hill of Frankincense: What is Myrrh? Mortification of the Body, Hair-Cloth, Fasting, and Penance; and what is Frankincense? But fervent and humble Prayer? In this Myrrh and Frankincense consisteth the Soul of Religion, and Godly Souls mortifying their Bodies, and elevating their Hearts and Minds to Heaven in the Contemplation of holy Things, and sincerely contemning for the Love of God, all Pomp, Riches, Pleasures, Vanities, and the Glory of the World, enjoy perfect and never-decaying Delights, whereas the greatest Pleasures of the Potentates and Minions of this World vanish away like Smoak, and only leave the Sting of a tormenting Mind behind them. But the greatest Joy of a perfect religious Soul is crowned, when her loving Spouse Jesus finding her perfum'd and sanctify'd with Myrrh and Frankincense calls upon her in this amorous Language. "Tota pulchra es, amica mea, & macula non est in te. Veni de Libano, sponsa mea, veni de Libano, veni: coronaberis. That is: "Thou art fair, my Love, there is not a Spot in thee, come from *Libanus*, my Spouse, come from *Libanus*, come: thou shalt be crown'd.

I wonder, *Sall*, your Heart is not broken to see you have lost those Heavenly Delights, and are not like to taste of them any more. I pray return, re-

turn with Penance and Tears, that you may enjoy them again; be not ashamed to confess the Error that rob'd you of those innocent pleasures. St. *Augustine* a great Saint and Wit did not stick to confess his Errors in the Sect of the *Manichees*, and with much Humility retracted his Opinions, do what he did, and think seriously on these Words of St. *Bernard*, to one that had gone astray: *Turpe est tibi falsitate seduc, & veritate non reduci.* That is: "It is a shameful thing to be seduced with " Falsity, and not reduced with Verity.

Sall, I am forced here to put a Period to this my unpolished (though well meant) Discourse, drawn to a far greater Length than I expected; and truly decaying Age, with sharp pangs of several Infirmities God is pleased to visit me withall, scarce gave me leave to finish what is done. The shining Sun of my happier Years (if any of them have been so) is now setting: And though I count two Years above Seventy, I must say what the Patriarch *Jacob* said to *King Pharaoh*. The King demanded his Age, saying, *Quot sunt dies annorum vitæ tuæ?* That is: "How many be the Days of the Years of thy " Life?" *Jacob* answered: *Dies Peregrinationis meæ Centum triginta Annorum sunt, parvi & mali.* That is: "The Days of the Pilgrimage of my " Life are an Hundred and thirty Years, few, and " evil.

A great part of my Life hath been spent in Pilgrimage, and Motion from Kingdom to Kingdom, and that by Necessity, and not by Election: They forced me to wander that persecuted *Christ*, and true Religion; but their power is now at an End, (though not their evil Will) because my Time of living is near ended: And alas, though near my End, and the Upshot of my Life, I am forced to use *Jacob's* Language: *Dies Annorum meorum parvi & mali.* "The Days of my Years are few and " evil." *Mili*, having in my Life-time done little
Good,

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Madden Sale 71

day
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